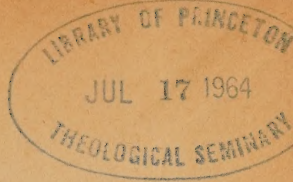


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VOCATION AND PROTESTANT RELIGIOUS OCCUPATIONS

by Dr. John Oliver Nelson



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ABOUT THE AUTHOR

THE AUTHOR is a member of the Yale University faculty, his professorship in the Divinity School (one of the graduate schools of the University) being that of Christian Vocation. Formerly he headed the Commission on the Ministry of what is now the National Council of Churches — there coordinating enlistment for church occupations among the 30 million Americans officially represented in that Council.

For years a member of the National Vocational Guidance Association, he has written dozens of booklets, books, and vocational study guides. Chairman of the Association Press, of Kirkridge (a nationally-known retreat and study center in Eastern Pennsylvania), and of the Church Peace Mission, he is active in various national movements dealing with youth and their problems. He was chairman of the World Council of Churches' study commission in America on The Meaning of Work and Vocation. He is chairman of the National Council of Churches' Department of Evangelism.

His education at Princeton University, the University of Edinburgh, McCormick Theological Seminary, and Yale (Ph.D.) has fitted him also to deal with academic aspects of this study. He has personally had counseling interviews with several thousand students on dozens of campuses.

A NOTE ON THIS EDITION

THIS VOLUME BRINGS up to date a previous edition of which many thousands of copies have been read by young people and their advisers. Going hand in hand with similar volumes dealing with Jewish and with Roman Catholic religious occupations, it is part of a program designed to bring specific information to another generation of young Americans asking about what life careers are the most vital for their choosing.

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CHAPTER 1

START WITH PEOPLE'S NEEDS

"FRANKLY, MY HOME'S falling apart, and I don't know anybody to go to for help. We've thought of going to a psychiatrist, but there isn't any mental angle to what's wrong. Our family doctor tried to help, but he's too busy with people's physical complaints around here. I'm about at the end of my string and I think I'll go down and see the minister at that church at the corner. I've never gone there, nor anywhere to church for years, and I don't know much about religion. But a lot of people have told me how he's helped them, and that he knows his stuff. They say that whenever somebody like us bothers him, he gives them a real hand and says that's just what he's around here to do. So I'm going down to see if he can help us get straightened out in this family of ours."

"You Americans do have the biggest chance in history to change the whole globe and its peoples. But when you come to our country, we see you in three different roles. One is the big commercialist, with slick cars and transistors and television and aspirin. Another is the soldier,

with nuclear warheads and supersonic jets — the most fiendish means of destroying human beings which the world has ever known. The third way we see you is in the role of the missionary, a decidedly different matter. These men and women are interested primarily in us as people, and they care about education, sanitation, friendliness, a new lease on life for everybody, gentleness, understanding. More, they put us in relation to the power where all this comes from, a deep approach to God. Millions of us, even in these days when most of the world resents America, think the Christian missionary speaks most truly of the internationalism and changed heart which will bring world peace. Nobody else is doing that job from the American side."

"When we boys needed a playground, nobody would go to bat for us to get it — even though this slummy district of ours has the highest youth crime rate, they tell us, in the city. The police said they couldn't do nothing. School teachers said they'd help if somebody political got it going. So guess who: it was the church social worker from the settlement house who did take the ball and carry it. I don't know what denomination — they say over there it don't matter. But listen: if gangs of young punks and narcotics pushers don't take over this whole place, the one who gets the credit is this here one lady. She just seems to make everybody's troubles — that is among us kids — like, well, her own. I'm heading up a club she's helped us form right now for our block."

"Freshman year was a wide-open lark. But maybe not wide enough. Something missing. Then my roommate and I had a call from this student Christian worker on campus — came right up to talk in the dorm. Didn't seem like the

typical minister. But he could argue and kid about Christianity in our language. We agreed in a sort of hang-dog way to go around to a faith-and-life outfit he told us about. We went. Well, that group of his yanked my life into place just when I needed it most. He changed the whole meaning of college."

"Gentlemen, my pleasure now is to introduce the executive who has been head of our 'Y' for the past five years. You know what has been done in that time: our new building, 3,000 Hi-Y and Tri-Y boys and girls in our new youth program here, two new branches opened in our suburbs, Bible study groups and current events groups and hobby groups and gymnasium groups and swimming groups and camp groups and worship groups — all brought about because we have a real leader here, trained and able for the job. I present to you, ladies and gentlemen, the person who through this 'Y' has done more to change this community for the good, than any other single person in the city: our chief executive here in the 'Y'. . . ."

"Sure, I felt lost. Here I was in prison, with a good long stretch ahead. No ambition to get out and do anything when I did finish my time. Nobody even to write to, since none of my old cronies answered when I did write, after the thing broke. Well, I say this: if it wasn't for the chaplain in that place—a patient big fellow, quiet, not a long-faced type, but really knowing his religion—I'd have come out worse than I went in. But this man took an interest in me, as he did in plenty of other men in the place, and kept me studying, working at my hobby, thinking big ideas, and, yes, praying (something I'd never done in my life before). The reason I've been able to make it, and to settle down to a significant life here is just one reason:

that concerned guy — a man of God, I guess you call him — that was our prison chaplain.”

WHICH JOB MEETS PEOPLE’S DEEPEST NECESSITY?

THESE ARE ACCOUNTS of what individuals have done in meeting needs of people. As you are well aware, they deal with what a minister does, what a missionary does, what a church social worker does, what a campus Christian worker does, what a YMCA or YWCA leader does, and what a chaplain does.

Reading such statements, we see plainly that men and women who work in these fields did not go in and “create a job” for themselves. They are workers *needed* right now, in thousands of places. Unless they go there to tackle those jobs, human needs which exist right now just will not be met. Unless there is an able pastor on hand, thousands of American homes *will* fall to pieces. Unless the Church sends out thousands of missionaries to show the world the real key to our strength as a nation — not bombs but deep Christian conviction — millions of the world’s inhabitants *will* never begin to live fulfilled, significant lives. Unless Christian compassion and intelligence get to work in slums and migrant areas and in “the backyard of America,” with hundreds of trained church social workers, then boys and girls and whole sections of the population *will* grope their way off into shoddy ways of life, heavy drinking, rackets, narcotics, and other evidences of low-value life. Unless religion is made real and intelligible to the several million Americans who are in college, the leadership of the nation *will* have no abiding sense of values. Unless the YMCA and YWCA, with their hundreds of great, efficient buildings all over the world, have leaders to put idealism and conviction and friendliness into their programs, the

program *will* be shallow. Unless religion is brought by chaplains, too, into every great group of resident human beings — in prisons, in hospitals, in the armed services, among seamen — these groups *will* become cynical and negative within society.

So all this points to the fact that church occupations are not just ordinary jobs which some people enter for the same reasons as those who head out in life to make the money, carry on the trade, build the buildings, push ahead with scientific discoveries. Church occupations serve human need, at its very deepest level. People who tackle Church jobs believe — most of them — that here is the place to transform the inner motives, the deepest impulses of human beings. Few intelligent people in the Western World today will deny that here, in this area of life dealt with by the Church, is the making and breaking of civilization as we know it. If some of the ablest and most vigorous young people in this generation see *this* as their life work, they can do more to *reshape history* than can be done in any other job.

SEE A TASK, THEN CHOOSE AN OCCUPATION

SOME YOUNG PEOPLE do enter a church occupation as a profession without considering very seriously what its duties are. For example we say, "Bobby has always wanted to be a minister," or "Helen has always planned to become a missionary, since childhood"—their decision being made long before they were actually aware of what a minister or missionary *does*. Then when Bobby does enter the ministry, he discovers that certain responsibilities are involved: "Oh, a minister is supposed to call on the sick? Well, I'm willing. And preach sermons? That, too, I suppose I can handle, if it's one of the things a minister is

usually involved in doing. . . ." Such a person is approaching church work as a *profession*, rather than tackling it as a *job that needs to be done*.

Looking the other way, we see young people who have discovered actual hunger in our world. They see the constant hunger of human beings for a relationship to God, the lack of a spiritual core for home life, the desperation of so-called grownups who don't know what life means. Their spontaneous reaction is: "I want to *spend my life* meeting those needs." A lot of young people feel this way.

"But," the reply comes, "to tackle that job it's not enough to be a doctor, or statesman, or teacher, or social worker. To bring the help you see to be necessary, you will have to be a *minister* or some other worker within the Church."

"Well," some youth respond, "if to do that job I must be a minister, then even though I don't much like the idea of the ministry professionally, I'm game *even* to be a minister!" Such decision chooses the task first, and the profession afterwards. With that sort of vocational selection, the ministry of this young person is likely to be far happier and more effective than that of the other who is more interested in "entering the ministry" than in putting a hand to God's work in today's world.

Look for more about this in the later discussion of what "a call" to Christian work is. At this point let us just underline the fact that church occupations are not only for a select few: they must be the concern of every Christian.

That means, too, that this book itself is intended for various purposes. It is not just for people who think they may enter a church vocation, nor only for people who have already decided to do so. It is meant also for all young people who want to know more of what church

workers do, what motives they have for doing it, and how they prepare for their job.

First let us look, then, (1) at the great variety and number of jobs which someone must do if the Church is to be strong. Next (2) we shall study briefly what that much misunderstood idea, "a call of God," is for both lay people and employed church workers. Following this chapter are (3) a series of discussions of just what opportunities do open up in the various church vocations. This will lead us to inquire about (4) preparation for such work, educationally and otherwise, and to point up our study at the end with suggestions for (5) what a young person may do now to look further into the possibilities which have been raised.

So, if you are a student reading this book, don't put up your defenses as though this discussion is seeking to recruit you or "drag you over the line" into a church vocation! It is not. Rather, it seeks to inform you about the whole field, so that in your own career you may be a more effective layman or church worker in this generation.

CHAPTER 2

WHAT ARE THE ACTUAL JOBS — AND HOW MANY?

THE OCCUPATIONS WHICH have thus far been mentioned are of course only several among a wide range of occupations to be found among Protestant and Orthodox churches. Most people, if asked to name the different tasks in professional religious work, are at a loss to name other tasks beyond those of the minister and the missionary. It will be worth while to glance at a concise list of most of the jobs which are carried along within the Church — even if such a list just enables us to realize the complexity and variety of the work of religion in our world.

OCCUPATIONAL FIELDS IN PROTESTANT AND ORTHODOX CHURCHES IN AMERICA

THE LIST WHICH follows was originally prepared by the author for an official Protestant interdenominational monthly, *The International Journal of Religious Education*, to provide an authoritative and suggestive roster of church jobs.

As will be evident, the range is from highly special-

ized white-collar positions, to those which rank as unskilled labor. Some require ordination by the Church; others do not. Some are restricted largely to men; others are mostly done by women. Educational standards noted are for these jobs as they are held in the major Protestant and Orthodox communions. Numbers are in some cases a mere approximation, in others a fairly exact figure. In either case, they suggest (with fluctation from year to year, and from economic depression to prosperity) how narrow or wide the group of workers is. The meaning of most of the annotations given will be developed in later parts of the book.

<i>Occupations</i>	<i>Estimated Number Now</i>	<i>Activities Involved</i>	<i>Training Requirements</i>
I. Worker in the Local Parish			
1. Minister	190,000	Ordained, to sacraments, preaching, calling, organization, community leadership. Men (or among 40% of Protestants, women).	Four-year liberal arts college plus three-year divinity course for B.D. or Th.B. and denominational ordination.
2. Associate or Assistant Minister	15,000	Ordained, for most duties listed above, with special responsibility for program or calling, etc.; usually a man.	Same as for minister, plus often experience or study in special field.
3. Director of Christian Education (DCE)	5,000	Commissioned, to plan whole teaching program, teacher training, leadership counsel for each age group; often a woman.	Four-year liberal arts college plus one or more years of graduate study for M.A. in Religious Education, MRE, or B.D.
4. Office Secretary	40,000	Typing, mailing, receptionist duties, church roll, mimeographing; sometimes giving full time to financial matters; usually a woman.	Secretarial training at least; may need bookkeeping. (This is a "nonprofessional" job among church occupations.)
5. Full-time Music Director	1,200	Leading one or more choirs, planning all music, serving at organ and piano, often giving vocal lessons to choir; man or woman.	College plus specialized training in music, usually at conservatory; thoughtful church concert.

6. Assistant to the Minister	1,000	"Church secretary with more responsibility," helping pastor with all duties, especially routine and organizational ones; usually a woman.	No specified training. This too is a "nonprofessional" job among church vocations, a vital one.
7. Educational Assistant	400	Without as much responsibility as the DCE; assisting pastor in teaching program; usually woman.	Four-year liberal arts college, including a major in religious education.
8. Director of Youth Work	250	Commissioned, in large church, to guide study, worship, and recreation in youth groups; man or woman.	No specified training, but usually college plus religious education or theological training.
9. Director of Children's Work	250	Commissioned, in large church, to guide activities of children up through 12, in clubs, classes, calls; usually woman.	No specified training, but usually college plus religious education or theological training.
10. Deaconess	500	Ordained (usually) to help parish underprivileged and to call, sometimes wearing deaconess garb; woman.	Usually four-year college plus special training in both religious and social work.
11. Church Social Worker	800	Commissioned to casework or group work in parish or church-sponsored settlement house; man or woman.	Four-year college plus M.A. in social work or in church social work.

<i>Occupations</i>	<i>Estimated Number Now</i>	<i>Activities Involved</i>	<i>Training Requirements</i>
12. Church Sexton (full-time)	30,000	Employed to keep church and parish buildings clean, orderly, ventilated, heated; to arrange furniture and equipment as needed; to cooperate with staff and make people feel welcome and at home.	Building engineer skills in heating, lighting, plumbing, and cleaning; devotion to the church; understanding of people; patience.
II. Workers in National or Area Programs			
13. Denominational or Council of Churches Executive		Usually ordained (bishop, director, field executive) with tasks in supervisory ministry, evangelism, education, missions, finance, etc. Man or woman.	Ministerial requirements usually (though laymen hold high offices); demonstrated executive ability and wide experience.
14. Editor or Lesson writer	600	Preparation of programs and study materials over wide age-range, plus special magazines; also some free-lance writers for specialized ages. Man or woman.	Four-year college plus some theological training; special training or skills in journalism and writing or editing.
15. Expert in Radio, Films, TV	80	Usually national, sometimes regional; employed for developing programs and producing them.	Specialized training in field of service; unusual skill; dedication and ability to work with people.

16. Publishing House Worker (Manager, Printer, Salesman, Office and Plant Personnel, Book Store Personnel)	2,000	Policy heads sometimes ordained; most work same as for any other publishing or printing concern.	Experience in business or technical skills, plus devotion to church, and willingness to work on salary, with profits going to support of denomination.
17. Office Secretary or Clerical Worker	3,000	Typing, mailing, mimeographing, etc. Head secretaries handle correspondence and other responsibilities; many workers needed for routine tasks. Usually woman.	Business school training for all; college with major in religion valuable for those who wish to take executive responsibilities.
18. Social Service Director or Staff	120	Usually ordained, for cooperative community social and welfare agencies, courts, referrals, etc. Man or woman.	Ministerial requirements, usually, plus social work training or degree.
19. Director of Research and Survey	45	Often unordained, for community research, surveys, church placement, cooperation with "regional planning" civil agencies.	Special research training, sometimes degree in city planning, demonstrated skills in local church or area.
20. Director of Public Relations and Finance	80	Often unordained, to prepare newspaper and general publicity, public relations activities, finance campaigns.	Public relations skills and demonstrated skills in finance.

<i>Occupations</i>	<i>Estimated Number Now</i>	<i>Activities Involved</i>	<i>Training Requirements</i>
21. Weekday Church School Teacher or Supervisor	550	Paid by united churches to teach religion in released-time classes locally; a few supervisory positions with additional religious education responsibilities.	Training as required for public school teachers in locality, plus major in Bible and religious education.
III. Campus, Institutional and Military Worker (full-time)			
22. College or Prep School Chaplain or Religion Coordinator	650	Ordained, serving chapel for whole campus, often teaching; sponsoring Christian association program; usually man.	Ministerial requirements plus special concern and aptitude for religion in higher education.
23. Denominational Campus Chaplain	1,200	Ordained, serving primarily students of one denomination, often under a student "foundation" board; man or woman.	Same as for 22, with perhaps greater resourcefulness about "drawing a crowd," voluntarily, on campus.
24. College or Prep School Teacher of Religion	2,200	Giving courses in Bible, philosophy and history of Christianity, etc.; in college or university or prep school; man or woman.	College (sometimes plus B.D.) plus Ph.D. in religion, plus skill in teaching.
25. Professor in Theo- logical Seminary	1,800	Teaching students in preparation for church occupations in wide variety of subject matter. Man, usually.	College, B.D. plus usually much graduate study in religion; distinction in some area of knowledge or experience.

26. Houseparent	600	In church-related schools and colleges; living in; counseling a "nonprofessional" job.) and spiritual inspiration; for mature man or woman.	
27. Full-time Hospital or Jail Chaplain	900	Ordained, serving in church-supported or public hospital, reformatory, prison, etc., to counsel, preach, give sacraments.	Ministerial requirements, plus clinical training and demonstrated skills.
28. Worker in Church Institution for children, old people, handicapped, etc.	2,500	Usually man. Wide range of employment from maintenance staff to professional staff. Both men and women.	Dependent on position; usually not ordained.
29. Community "Y" Secretary	8,000	Usually unordained, handling study, recreation, Hi-Y, conferences, etc., usually as staff of one only; man or woman in YMCA, woman in YWCA.	Four-year college usually plus M.A. in religious education or social studies, plus knacks with youth.
30. Military Chaplain	2,600	Serving army, navy, or air force as counselor, preacher, morale builder, short-term or lifetime service; for man.	Ministerial requirements plus approval by denomination and Chaplains' Commission, plus training.

<i>Occupations</i>	<i>Estimated Number Now</i>	<i>Activities Involved</i>	<i>Training Requirements</i>
IV. Worker in Missions (under this heading may be listed <i>all the occupations above</i> —if served in home or foreign mission field by Americans—plus these:)			
31. Evangelist in Missions	8,000	Ordained, for roving frontier ministry overseas or here, often complementing work of native pastors; for man or woman.	Ministerial requirements plus special adaptability and preach- ing earnestness.
32. Mission Teacher in Grade or High School	4,500	Teaching any of scores of sub- jects, starting with English; term three to seven years, over- seas or here; for man or woman.	College, usually plus additional study such as earns a teacher's certificate in the home com- munity.
33. Mission Seminary Teacher	200	Small-group training, in divin- ity studies much like those in U.S. seminaries; usually for a man.	Ministerial requirements plus Ph.D. in religion or one of its specialized fields.
34. Mission Doctor or Nurse	2,000	Settled hospital staff work or roving clinic work; term three to seven years; man or woman.	M.D. plus Bible study, mission- ary concern, adaptability, ruggedness.

D.D.S. degree plus missionary concern and adaptability.

settled hospital staff work or roving clinic work, abroad or in hinterland areas of America; for man or woman.

35. Missionary Dentist	100	Overseas or in America; case-work or group work for a mission agency, in settlement house, rural slum, etc.; man or woman.	Four-year college plus usually an M.A. in social work or religious education.
36. Missionary Social Worker	800		
37. Missionary Agriculturalist	400	Roving expert counseling on crops, farm animals, forestry, etc, or teaching same in school or college abroad; man or woman.	Four-year agriculture major, with or without graduate study, plus teaching knacks and resource.
38. Missionary Dietician	100	Planning meals in school or hospital abroad, demonstrating cooking methods to natives; term three to seven years; usually woman.	Four-year dietetics major, possibly plus graduate work, and plus ruggedness and mission concern.
39. Overseas Relief Worker	300	Distributing clothing and food, organizing recreation, possibly building manually; usually two-to three-year term; man or woman.	No specified training, but at least college is usually expected.

<i>Occupations</i>	<i>Estimated Number Now</i>	<i>Activities Involved</i>	<i>Training Requirements</i>
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40. Other Missionary
Jobs.

A dedicated person in *any* field in which graduate academic training can be secured (*viz.*, languages, engineering, law, business, chemistry) may be appointed by a mission board to do that work.

Remuneration. Salary scales vary so greatly among occupations, regions, and denominations, that no satisfactory listing can be made. Ministers receive from \$3,800 to \$10,000 per year, plus house, with some up to \$25,000. Salaries of other church workers vary from \$3,500 to \$9,000 a year, probably usually slightly lower than for comparable positions in secular fields.

Missionary income is usually linked to that of other workers in the geographical area, with travel, medical expense, etc., handled by the employing agency. In America, church workers' income parallels that of public school staffs, being similarly determined by local committees. Increasingly adequate pension plans are available for most workers in church occupations.

CHAPTER 3

WHAT IS A "CALL"—AND COULD YOU HAVE ONE?

THE WHOLE IDEA of "a vocation under God" or "a call to one's life work" seems very mysterious indeed to most of us. Many people both in the Church and out of it are decidedly confused about it.

A SPECIAL CLAIM ABOUT DEITY

FIRST OF ALL, the whole Hebrew-Christian idea of "calling" presupposes a Someone who *calls*. If the universe is empty of any such Person, the claim evaporates. In fact, beyond just "a God," this tradition goes on to say that it has discovered, in experience, a number of special characteristics of this God. One of the chief attributes thus experienced is that He deals with persons, individually, as persons.

This person-to-person claim about God is unique in the Hebrew-Christian heritage. Buddhist or Hindu or Moslem or Communist—or the adherent of any other "world religion"—denies that this is what God is like. Thus, there

is no similar belief about "vocation" or "calling" in other systems.

Indeed, many millions of people in our own Western culture actually deny that God is such a Being, or that He is concerned with persons. Though 98% of all Americans, according to polls taken, "believe in God," a great many of them stop right there in their claims, unwilling to say anything *about* this Deity in Whom they "believe." Thus teachers and vocational advisers who honestly cannot subscribe to this definite Hebrew-Christian "Personal" God are particularly embarrassed by the original meaning of the term "vocation." For if there is no One who calls, or if the Deity in the universe is such as not to be interested in persons on this remote little planet, then the idea of our being "called" by any force or voice beyond our own society, is just an outmoded figure of speech. Probably most modern Americans, if they think the matter through, really deny this radical Hebrew-Christian declaration that God "calls" persons to serve His purposes.

So in general, you have four choices in developing your thinking about the Deity. You can be *an atheist*, saying that there is no God (or even "god" with a small "g") anywhere. Or you can be a *deist*, and claim that a Deity seems to have existed at some time, to judge by the reason and structure of things, but that this creator Force or Person is now remote and uninvolved with human beings. Third, you may choose to be *an agnostic* (taking a word from Greek roots meaning "don't-know") and merely assert that since we have no dependable answers to "supernatural" questions, we had better give up that whole level of thinking with a humble I-can't-say attitude. Or fourth, you may find your experience making you *a theist*—who

says that there is a Deity Who is at least personal, and with Whom we are in direct communication. Those theists who are in the Hebrew-Christian stream of spiritual awareness find God taking part in human history, carrying on a dialogue with persons like ourselves; they place the vast claim of "vocation" squarely in the middle of their system of thought and belief and prayer.

Obviously, if in our discussion we are to take seriously this age-old declaration of such a special, particular religious heritage, we must be alive to what it has meant historically and what it means—yes—"theologically" today. Vocation in its real essence is an impossible idea for the atheist, the deist, and the agnostic—and even to any theist who might declare that God is unconcerned with each of us as a person.

"FOR CHURCH WORKERS ONLY?"

BEYOND THIS GIGANTIC question of whether there does exist a Creator God, and whether He relates to us individually, is a curious viewpoint which a lot of people have: they say that if God does exist, He is probably most interested in *church workers*!

If you asked the average person on the street about what "a call of God" is, for example, he would probably say that it is an experience which people used to have in Bible times—and which only ministers or other church workers have today. Probably he is completely unaware that every time he speaks of somebody choosing "a calling," or every time he uses the word "vocation" (which means exactly the same thing), he is talking about what was originally "a call of God," which every believing Christian had. Several centuries ago when anyone spoke of taking up this or that "calling," it did mean getting into the job to

which God Himself was calling the person. Today, people follow a "calling" also, and speak of it as such.

But these days if anyone is "called of God," most people naturally assume that he or she is planning to enter church work. Are not ministers and missionaries and other church leaders, they ask, the ones whom God actually calls to their life career? Somehow we cannot get used to the claim, these days, that God does call a grocer or a nurse or a bus driver or a coroner to do all those jobs in response to His purpose and His bidding. We assume that God is mainly interested in those who lead in His Church.

IN NEW TESTAMENT TIMES, ALL WERE "CALLED"

TO DISCOVER EVEN the outlines of what "a call" or "vocation under God" means, look back briefly into the history of the Church, and see what we find which sheds light on what we are and where we are today.

The fact is, that Our Lord, the Christ who walked in Galilee, declared very definitely that God has a purpose and a "call" for every human being—that He is equally concerned for the life plans of laymen and those of ministers. For example, He sat down with a little circle of laymen and assured them that "the very hairs of their heads" were numbered—that God cares for everything they do. "Not a sparrow falls to the ground," He said, without the concern of God attending it. (Both these references are in Matthew 10:29-31.) When the early apostles began to preach what Jesus had said, therefore, they claimed that Almighty God is intimately involved with what happens to every human life. Slaves, housemaids, farmers, and soldiers were told with assurance: "God cares fully about you. Christ died for *you*!" It often seemed fantastic. But when they began to believe that, the Church came

into being, and the Christian faith upset a whole ancient civilization.

Here was something different from the old pagan religions, where people paid their priests to make offerings for them, asking the priest to intercede in their behalf. Here, instead, were ordinary men and women knowing how to pray for themselves, to relate the Gospel to others, and to find God's will in their own lives. As many thousands of them realized, every man or woman had become a minister, every one had been "called" directly to his or her life work by Almighty God.

That sort of wondrous religious situation is too demanding to last long. Within a couple of centuries, as the Church became institutionalized, its members found it much easier to limit the call of God to just those few of their number who were set aside to be holy—the ministers and others in church vocations. By the fourth century "a vocation" was something no layman had, and indeed something which was conferred only by a bishop upon a clergyman. So, up through the Middle Ages, the only people who were fully "called of God" were the monks and priests and nuns; all others, it was assumed, found their jobs by heredity or by chance. Indeed, this medieval conception is widely held today, by both Catholics and Protestants. The great Catholic Encyclopedia, for example, lists only one meaning for the word "vocation," namely, a vocation to the priesthood or one of the other church vocations.

CHRISTIAN VOCATION RECLAIMED FOR MODERN LIFE

THEN AGAIN ABOUT three centuries ago, there came a rediscovery of what "vocation" had meant in the first years of Christianity. Martin Luther, a German monk,

considered whether the monks in the garden were serving God as fully as those who were praying in the chapel. He decided they were. But then, he further wondered, is not the farmer working in the field outside the monastery wall also serving God by what he does? His answer, gradually arrived at, was that if the farmer was *doing his job in obedience to God*, that job was as much a "ministry" as anything being done by the holy men and priests and ministers.

With a newly reemphasized truth, Luther preached far and wide that the Christian faith says *every* man is called to serve God, that *every* job can be a Christian calling, that the Church is made up of "the priesthood of all believers." This was the exciting, revolutionary, practical claim of the Protestant Reformation. Men and women everywhere began to realize that God was as much concerned with their life work as with the work of priests and other ministers. They proclaimed that there is a vocation—a divine calling—for everyone who listens to God to hear that calling. John Calvin, another leader of the Reformation, went so far as to show from the Bible that we use our very job as the *means* of worshiping our Creator.

Here, as many social historians have pointed out, was the beginning of our modern Western civilization and its whole conception of work and vocation. The banker and trader, the ship captain and the chimney sweep, the housewife and the candlestick maker—all now tackled their jobs with new religious fervor, for their job-life had become part of their Christian faith. To "succeed" was now to fulfill the eternal divine purpose in each human life. Because Almighty God was "watching" each person at his or her work, that work had better be done well. A non-believer during Reformation times said, ruefully, "I would rather meet coming against me a whole regiment

with swords drawn, than meet one Calvinist who believes he is doing the will of God!" There was tremendous power in the new meaning of vocation, and it stirred all Western culture.

What has happened to that whole religious view of vocation? Again, as in the earliest Christian centuries, it was too strenuous to last. After the first generation of people who served God fully through their jobs, came a second generation who had experienced no such deep religious discovery. All they knew was that, for *some* reason, we should work with all our might at our life job, and "succeed." The religious basis of vocation, and even the meaning of success itself, died away for many thousands of Christians. They pushed ahead on their jobs with no awareness that God is concerned there at all. They also went back to the pre-Reformation idea that probably the only people who do have a call from God are the ministers, missionaries, and other church workers.

So again we have come, as Christians, to a situation in which we say (at least by what we assume): "God is concerned with the life plans of those who enter church vocations, but He is really not much interested in the life plans of policemen, and navigators, and atomic scientists." But, as our brief flashback into Christian history has just shown, when we do say this, we commit one of the deep heresies of the Christian faith. For the New Testament declares that God has a call equally for *all* to enter their life work in response to His purpose. *Every* job is a means of serving Him, the farmer's equally with the minister's. This does not pull the ministry down to the level of "mere" laymen's work; rather, it pulls all people's work up to the level of the minister's. This means, as the Quakers say, that the Christian Church is in favor of "the abolition

of the laity"—not the abolition of the ministry, but the process of making every believer really a minister.

Accordingly, as we talk about "full-time Christian work," that muddy phrase much used among us today, we should mean by it the job every Christian is called to do. Every occupation, if it is worth while and if it is done in obedience to God, is "full-time Christian work." The Church does not want to sign anyone up to do just "part-time Christian work," possibly just on Sundays, with other sorts of work on weekdays. Every man or woman in the Church is called to Christianize his or her job. A man or woman can serve God, therefore, just as fully in a lay occupation as in a church occupation, and most people can serve better there with the talents they possess, than they could in the church job.

WHAT IS THE SPECIAL CALL TO CHURCH OCCUPATIONS?

IT IS ALL very well to say that every Christian has a call from God, even though very few of them around us seem to feel that way about their job, but what enables me to know which job is indeed God's calling for *me*?

Here we come to a general description of what a divine call to your life work is, and how you know it when it has come. Put in simplest terms, here is a definition of a call, or divine vocation, in any life: *To be called of God is to be confronted with a life situation where God is needed, and to realize that you must help meet that need.*

In actual cases, this means that God's call comes in many ways. A young student takes a sightseeing tour through a slum, and with a troubled heart suddenly realizes that he must devote his life to bringing hope to these people.

A girl whose father, president of a bank, has suddenly died, discovers how that business needs righting if honesty

and justice are to be served. She changes her plan to be a missionary, and tackles the job of bank president to meet the need for God there which no one else can handle.

A boy in Sunday church school hears of human misery in a Burma village, and quietly dedicates his career to making God real in the Orient.

A fraternity man in college who finds himself chairman of a committee in the Student Christian Association gradually becomes aware that the biggest need he has ever known is that which undergraduates have for Christ. He slowly and silently starts planning to invest his life there.

A girl engaged to a man who decides upon the ministry studies through what that will mean in her own life, and year by year after they are married becomes even more effective than he as a witness to the Christian faith.

A manufacturer with a large income stumbles upon a boys' club in an underprivileged neighborhood, and finds an entirely new direction for his working and his earning because that Christian club program now takes most of his income.

These are "calls," genuine, lasting ones.

To be sure, thousands of Christians have had special and unmistakable, sudden "calls" to their occupation. They have found themselves deeply moved at a worship service or a conference, and have gone forward to declare themselves. Or they have seen a vision, or heard a voice, or been suddenly gripped with a conviction which has grown in their lives. Yet, the great majority of effective ministers and church workers today cannot point to that sort of definite and dramatic experience. Theirs has been a calling which has come upon them gradually, with deepening conviction. It has been a quiet, nurtured growth which eventually has flowered into a decision which is definite and without any shadow of doubt.

At a summer conference, a young man arose at 4:30 A.M. in the morning, and was earnestly pacing back and forth on a rock jutting out into the lake. One of the leaders, also awake early, came upon him, and the younger man said he was completely undecided whether God had a call for his life into a church vocation. The older man put his hand on the student's shoulder and said, smiling: "George, if you are worried enough about it to get up at 4:30 to pray about it, then I can assure you definitely: God does have a call for you."

That particular young man saw the world's need in terms of its lack of the ministry of the Church, and in this fact his call to the ministry became specific and different from a call which might have led him to serve human need through some other channel. For God not only confronts us with the need, but makes us aware that we have certain equipment to meet that need.

A great story in the Bible illustrates this clearly. The boy Samuel was sleeping in the Temple when he was awakened by a voice, and was told by his adviser to respond, when he heard the voice again, "Speak, Lord, for thy servant heareth." Like most young people, he was eager to have God tell him just what he should do, and give him some special task. But when the call came from God, he was told no such thing. Instead, the Lord's voice said, "Here is what *I* am doing in the world: look at what God is doing, and you will see what is important for the investing of your own life." As a boy in the Temple, in a day when integrity and truth were sorely lacking, Samuel looked at what he himself had been given to serve his hour, and thus found his vocation.

Thus, we rightly conclude that although God sets before all Christians the picture of the need of our time, and although all are asked by Him to devote their lives to meet-

ing such need, we may know as we look at our own equipment and background what we are called to do in the Church. If the young man called to the ministry finds he has no skills and aptitudes for it — is unable to use his voice, is a moron or is a highly gifted pianist rather than a potential leader—then his "call" is certainly not complete. *God never calls a person to a task without equipping him to do it.* Men who have been brilliant engineering students, and who have shifted their plans and become ministers, have sometimes demonstrated that God's real call for them was to be a top-flight engineer to His glory, rather than a mediocre pastor. Just so, a person with every talent and aptitude to become a great missionary who turns his or her back on that career and goes into secular business may always be only half-fulfilled because there is a will of God only half fulfilled there.

When such a call does point you toward the Church, do not expect that it will bring you assurance that everything in the Church is perfect, or everything about a church vocation is as it should be. There is a great need for dedicated impatience about both Church and ministry, both among clergy and lay people. The need for reformation and renewal is as great as ever. As a Protestant is one who "speaks out for" God (*pro* "for" plus *testare* "witness"), there is a vast need for such Protestantism in every branch of the Church.

At the same time, a decision for the ministry or for one of the other church occupations does mean that we accept the claims of the Church to be the mystical Self of God in Christ in the world, in theological terms "the Body of Christ." Whatever conception of the ministry our particular communion may hold—from one which says it is a function conferred by the congregation, to one which says it is an inherited power conferred by apostolic succession

since the time of Christ—we must be informed and aware of the meaning of that ministry and of the Church it represents. Part of the equipment a person must bring to any full realization of his or her call is a knowledge of and commitment to the life of the Church.

All of this is to say, that having a vocation within the employed work of the Church differs from the vocation of every Christian layman, in his or her own work, *only* in that the gifts God has given us—including our experience of the Church and its mysterious, sacramental meaning—differ from those of laymen about us. Let no Protestant ever think that Almighty God “cares more” for clergymen than for laymen, or finds their service greater praise of His name. Our whole doctrine of vocation is that *all* are called, *all* redeemed, *all* asked by the Living God for dedication of their lives to His service. Many do not hear His call, either by ignorance or by refusal. But among those who do hear it, God demonstrates by the gifts he has given to each, and the situation in which he has placed each, whether that call is to work among the church occupations or elsewhere in His world.

HOW SHOULD ONE SEEK OR BE READY FOR A CALL?

ALL THROUGH THE religious life of centuries, there have been multitudes who have eagerly sought the will of God, some finding it, others to the end of their days feeling they had not found it. Thus, there is obviously no set of rules by which anyone may guarantee: follow these directions and God will come into your life!

There are ways, however, in which any young person—or any older person, too—may do his or her part in becoming sensitive to the will of God in an ordinary life. Very simply, the outline is something like this: know your faith; know your world; know yourself; do something

about it now. Look at those steps briefly one by one, to put yourself "in the way of" a call of God.

1. *Know your faith.* Almost every Christian generation before our own has known more about the claims and the personalities of the Christian tradition, probably, than we do. Protestants have been known as "the people of a Book," the Bible, and part of our seeking for our own call of God comes as we find what the Bible says, and what the Church interprets it as meaning.

For example, look at the accounts in the Bible of the way God's call came to various leaders in its pages: Moses (Exodus 3:1-7), Samuel (I Samuel 3:1-4), David (I Samuel 16: 11-13), Isaiah (Isaiah 6:1-13), Peter, Andrew, James, and John (Mark 1:10-20), the Twelve Disciples (Mark 3:13-19), Matthew (Matthew 9:9), Paul (Acts 9:1-12). In these instances, each person had a direct, specific experience which showed them what they were to do. But in every case there had been a long "incubation" period of growing conviction beforehand, and in most cases the sense of vocation itself had to be shaped up considerably after the incident related.

Some other Bible passages which are revealing may also be suggested. Matthew 25:14-30 is the story of the talents given to various men. In Matthew 9:36-38, Jesus points to the great need for workers, as does Paul in Romans 10:14-15. Our Lord's own sense of commitment appears in Luke 4:16-21, and Luke 9:23-25. Ephesians 4:11-16 gives some indication of the diversity of work to which Christians are called.

Alongside such study of the Bible, and Church teachings, the young person seeking to know the will of God places a real effort to deepen his or her life of prayer and fellowship. No one is very "good at" prayer. But the way to find God's presence real in prayer is to pray persistently,

regularly, imaginatively, using serenity and silence as often as you can to seek the presence of God. Learn a few prayers by memory. But grow in your own ability to frame thoughts and words for God, and listen for what He may reveal in such prayer. Most of the great Christians of the ages have taken seriously the responsibility to develop their devotional relationship with God in Christ.

Coming to the other experiences of life, with this background of Christian knowledge and practice, you have found the knack of yielding yourself to God, and also of bringing with you the rich tradition of belief and discovery. You have a perspective and standpoint from which to view all you find.

2. *Know your world.* In some ways, this seems all too easy these days, when we have television, picture magazines on every side, fast transportation, and many an opportunity to travel about. Yet to know your world is something considerably beyond just looking at its variety and sharing its common situations. It means thoughtful exploration of what society is and what people are.

For example, it is valuable to study other levels of work-life than our own—laboring on an assembly line for a summer, working on a farm, taking a mission assignment in a rural slum or a congested city neighborhood. Suggestions of this sort of experience are given later on in this book in greater detail. The point is, however, to evaluate such experiences as we have them—to know the sociological environment in which people unknowingly work and live, to develop deeper insights than what we see merely superficially around us. If you can take a trip to some foreign country, in something other than a mere tourist spirit, by all means do this during your student years.

A man ten years out of college remarked, "If I had known what sort of world we are living in, when I left

college I would have gone into the ministry!" By the same token, if some men who did go into the ministry had known what sort of world we are living in, they might well have chosen some other field. But it is clear that our wisest decisions about careers are made against as broad a background as we can have, a broad knowledge of life in all its complexities.

3. *Know yourself.* Mention is made later of a student's taking all the tests and securing all the personal and vocational counseling that he or she can get. A current amazing little book on astrology claims that if we know the star under which we were born our vocational future can be read to a "t"! No such reading of the stars is suggested here. But any Christian concerned about vocations should seek all the evidence possible—through guidance counselors and otherwise—as to what gifts and aptitudes are paramount in his or her personality.

4. *Do something about it now.* The very fact that you are reading this book indicates that you realize this point. Anyone considering a church vocation must make school plans and personal plans, starting at the present moment, if the way is to be open for important decisions later on. As you read on in this discussion, you may find points at which you will discover what ought to be done at this juncture in your career. There is a familiar claim that "God's time is now!" This applies particularly to vocational decisions and the background we can establish for making them intelligently.

CHAPTER 4

THE PASTORATE

WHEN WE SPEAK here of "opportunities," we do not mean just "openings," or "places to be filled," but *the opportunities which a pastorate provides for helping people*, the openings it offers for anyone who seeks an adventurous and rewarding occupation. It does hold out an amazing wealth of opportunities.

Many people wonder what a pastor does to keep himself busy between Sundays, when he works before the public for a few hours. What does he do the rest of the week? It will be interesting to look at a sample day in the life of two kinds of pastors: one in the city or suburb and the other in a small-town or country setting.

THE PASTOR IN CITY OR SUBURB

THE ALARM CLOCK goes off at 7:00 A.M. because by 8:00 Mr. Servant-of-all must be downtown to lead a businessmen's Bible class at breakfast—20 men who have met

weekly for five years at a coffee shop. By 9:00 when he gets back to his study, his secretary already has several phone calls. One is to ask Pastor Servant-of-all to come at once to the General Hospital, where young Jim Smithers is in bad shape after a car crash the night before. Another is to get a newspaper statement from the pastor about the new civic housing program. Is he for it or against it? A third phone call is from the manager of the church camp up in the mountains, asking whether the pastor thinks a 72-inch deep-freeze will be big enough.

Before the phone calls are all attended to, the mail is opened and before him.

"Dear Mr. Servant-of-all: Our Rotary Club, just 20 miles from the city there, wants a hard-hitting talk on the spiritual basis of democracy. Would your schedule permit. . . ."

"Dear Mr. Servant-of-all: My father-in-law heard your sermon Sunday, and asked me to get from you the Socrates quote you used. . . ."

"Dear Mr. Servant-of-all: Because your chairmanship of the college fund drive was what really put us over the top, the trustees have voted that out of gratitude for your service to the cause of higher education, we wish to confer on you an honorary degree at next Commencement. . . ."

"Dear Mr. Servant-of-all: Why don't you preach the Gospel and let social issues alone? Churchmen have no business meddling in political matters, race, anti-Semitism, slum clearance, housing, or subjects which the Chamber of Commerce is better equipped to handle! Aren't there a lot of people around here who need converting to Bible truth, while you waste your ministry interfering with the world? . . ."

"Dear Mr. Servant-of-all: The contribution of \$18,000 by your congregation this past year has met your quota so

readily that the Board has asked me to write asking whether you might increase the amount next year to. . . .”

“Dear Mr. Servant-of-all: One of the five young men for whom you have been serving as Parole Sponsor, Mr. Michael Zybytskoff, has now completed his three-and-a-half-year parole period, and I am glad to inform you. . . .”

“Dear Sir: Why struggle along with an old-fashioned wheezy pipe organ, when for a few thousand dollars your church can get a brand-new electronic instrument, with chime attachment? If you will take this up with your committee on. . . .”

“Dear Mr. Servant-of-all: Repent and be saved! Your sermon last Sunday, as reported to me by the lady next door, was unscriptural and possibly communistic. I enclose a Gospel Fire tract which may help bring you back to the true place of every Christian, under the Blood. . . .”

“Dear Mr. Servant-of-all: When I heard of your setting out to raise money for that new parish hall, I said to my husband, ‘Why aren’t we giving that money for the inner-city, to help cut down on delinquency, or to work among agricultural migrants?’ I know the ladies want their new wall-to-wall-carpeted lounge and all, but aren’t we just getting too comfy out here in our suburb? . . .”

“Dear Mr. Servant-of-all: What you said and did last month when my wife died was all that pulled me through. How can I express. . . .”

“Dear Mr. Servant-of-all: This is to report that the psychiatric counselor to whom you referred me downtown has carried through a course of therapy which by now has been of great value in helping me out of my neurosis. If it hadn’t been for your recognizing what was wrong. . . .”

Such a series of letters for the pastor of a great parish means that he is “in business,” of a varied and unpredictable sort, every waking hour. For two hours in the

morning, he may yet have to fence himself off from people, to study out his next Sunday's sermon and also the talks and addresses he is scheduled to give elsewhere. Before lunch with his family, he may have time for calls at the hospital. But when he arrives home, his wife relays several phoned messages.

Afternoon finds him stopping at one of the service clubs, Kiwanis in this case, to speak briefly on behalf of the new housing project in the name of the human needs it will serve. Then he takes a half-dozen names for new calls, in the name of the Church, meeting new people in office or store or home. Further calls on members of the church, with a quiet prayer as he rises to leave each home, take the rest of his afternoon. A church supper finds him presiding as the chairman of the social action committee of the city's Council of Churches, the group to which nearly all the Protestant and Orthodox congregations belong. In the evening he addresses the city's Christian Youth Rally, where he has been asked to give "an inspirational talk which will settle the religious problems of a restless generation"—no small task in 20 minutes!

When he comes home, worn but contented, his wife already has her hat on. "The McCurdys are having their twenty-fifth wedding anniversary tonight, and they insist that we drop in for even a few minutes. They say the occasion won't be complete unless the minister stops by and says a word of blessing." By midnight, Rev. Mr. Servant-of-all is back home, his day's work done.

"Is it like this every day?" a layman asked wonderingly as he followed his minister through such a schedule.

"It's a real joy," Mr. Servant-of-all replied. "Even if I weren't paid for doing all this, I'd want to do it, because it puts the Christian Gospel into human lives. Even with my assistant minister in this congregation of 2,200, too, I

have a lot of people to serve, week after week. I find it the most rewarding way a man can invest his life."

THE PASTOR IN SMALL TOWNS

EVEN THOUGH THE working day of the country minister may not be quite so full as that of his brother in the city, it is one of the most demanding tasks to which anyone is called. "Rural" means, generally, a community of less than 2,500 people, which is naturally in most cases a farming area.

Here Brother Servant-of-all—called "Brother" often in rural situations even though he has a "Reverend" before his name just like his city colleague, and equal education—gets up when farmers get up: at about 5:30 A.M. At this hour he starts to do the milking and to feed the stock and chickens; at 7:00 he is back for quiet devotions with the family at breakfast. Many a rural minister, to share as fully as he can the life of his congregation, does a small amount of farming along with his pastoral duties. (His salary often demands it, too.) From 8:00 to 10:00 that morning, he holes up in his study to work on his sermons. Speaking to country folk in direct, clear, convincing terms is not easy, especially when the minister comes down from theological seminary with a good many complicated ideas which will readily put a rural congregation to sleep!

At 10:00 A.M., Brother Servant-of-all sets off in his eight-seat panel truck, which is a bit muddy around the hubs, to Verdant Corners, five miles away, to make three calls on new families. This is just one of his *five* congregations, in what they all are pleased to call the Mount Zion Larger Parish. In fact, Brother Servant-of-all has been specially trained to minister to this "larger parish,"

which used to be five struggling separate little churches, each visited by a minister now and then, each with its little governing board and its small-scale problems. Since the new minister and the new plan have gone to work, however, Mount Zion Larger Parish is one church comprising all five of the former separate congregations, making up a membership of 340 in all—a unit large enough to have a steady budget and to pay an adequate salary to its minister.

Brother Servant-of-all preaches and conducts service at 11:00 A.M. on Sunday as just one of the five points, but he has trained lay elders who lead worship at that very hour in the other four, either reading carbon copies of the sermon, or putting it on with tape-recording. Everybody goes to church at 11:00, and laymen are trained to be leaders.

Once a month Brother Servant-of-all presides at a Larger Parish Council meeting, with representatives from each congregation, where decisions are made about church school materials, programs, women's activities, building programs, missionary giving, social action, and all the aspects of a unified parish life. At Easter and Christmas, combined choirs give a cantata for the whole Mount Zion Larger Parish, and cars are parked for an acre to hear them. For now there is movement and morale about the whole enterprise. Ask old Mrs. Smith to what church she belongs, and she will say: "Well, I used to be a member of Bleak Hill Chapel up here, with 24 members, but now I belong to the Mount Zion Larger Parish, and there are 340 of us—a real church!"

So as Brother Servant-of-all drives off to visit parishioners, he has long distances to go. He finds one farmer out in the back field stretching fence; as he talks to him about Christianity, he helps with the fence. Constrained to stay

for a farm lunch there, he finds all the heads spontaneously bowed for him to ask the blessing. The mother of the family agrees to come and join the choir. They press upon him some tomato-plant seedlings for his own garden, and as he drives off they wave from the front porch: "A real man of God, that; he's really one of us too."

As the pastor reaches another settlement, it is first for a sick-call. Then in late afternoon he serves as chairman of the building committee for a new Sunday school wing on the Oak Grove Church, getting promises from the men that they will all be there Saturday to bulldoze out the foundation and haul the concrete block from the co-operative in the village. Brother Servant-of-all will be there to help them. On the way home he drops in at the third farm down the hard-top road to look at their new television set, one further competitor for the attention of his rural congregation.

He takes his wife and three children to the Ladies Aid church supper at Verdant Corners, moving about among the hearty eaters with handshakes and quiet well-wishes. But he leaves early to be chairman of a meeting he has arranged under auspices of the Lord's Acre Plan, introducing a man from State College who is speaking on compost and natural fertilizers, a group of coarse farmers in cover-alls and levis intently listening and watching the filmstrip. In the Lord's Acre Plan, of course, each farmer has dedicated the yield of one small portion of his acreage to the church, and all have found that this very realization of God's interests has made them better farmers and better churchmen.

More than anyone else, Brother Servant-of-all represents the interests of the community in his whole area. The people no longer rally around the local school; all that stopped some years ago when a "consolidated school" was

set up near the city, with buses taking children many miles out of their area to a big, impersonal, efficient building where everybody merged with everybody else.

The farmers' cooperative, although it started out in the Mount Zion district to be a matter of fellowship and neighborliness, is by now a straight business affair, and mighty profitable for the farmers. Even the old general store, which used to be a center of community life and conversation, has fallen on evil days; most farmers drive every Saturday into town to shop at the supermarket for groceries and at Sears' or Ward's for other things, perhaps stopping at the nearby drive-in movie theater for some entertainment on the road home.

In other words, the church is the only factor left in Mount Zion's whole region which brings its people together as friends, neighbors, and Christians who belong to each other. When an elderly couple is sick and needs someone to come and help, it is Brother Servant-of-all who gets the call—on his cranky party-line telephone—and finds some other church member to take the assignment. Here, still, neighbors meet each other at church before they meet in any other relation. In a literal sense, the minister in this rural area is the one apostle and expediter and leader of human community there.

To be sure, he lacks many conveniences his city brother-pastor has. At harvest time or planting time, Sunday may find most of the congregation in the fields or lying under their tractors making hurried repairs, rather than in church. The Sunday school is not the delightfully equipped plant it would be in the city. Here all are taught in one room, with flimsy curtains separating the classes, and the primary department in intimate contact with the adult class. The choir may be something less than professional in caliber, and the pastor may during sermon time have

to compete with a dog or two coming down the aisle, a nursing baby crying in the front pew, and a bee flying religiously around his head as the open windows let in the clean summer air. When the time comes to paint the steeple, while his city colleague would be helping the trustees to bargain with a painting firm, Brother Servant-of-all may well be the first step up the ladder, paint bucket and brush in hand, leading a team of his members in a non-union job of applying paint.

In spite of all this variety in his duties, or because of it, the pastor in a small town or open country is one of the most privileged creators of community and Christian understanding. The resourcefulness, adaptability, and integrity he needs (for rural folk usually recognize reality of character when they see it), all call for the best any man has to offer. There is also vast satisfaction in the job for the man who does it with a will. Many a rural minister, serving in a situation like that of Brother Servant-of-all in Mount Zion Larger Parish, has refused a salary twice that which he receives, because that would mean leaving the rural church and settling in the city. His contentment in his large and varied job is as exhilarating as that of any worker in any field.

VARIETIES OF CHURCH LIFE IN AMERICA

TO BE SURE, most Protestant churches in America are not necessarily like either the city-suburban parish or the country parish described here, although these illustrate what any pastor does do during his busy week. Most of the churches which need pastors are congregations of 200 to 300 people, in middle-sized towns or in suburbs of big cities.

Hundreds of rural churches do cry for pastors right now,

and several dozen are discontinued every year because they do not have adequate leadership. Similarly, dozens of huge city churches are looking for a minister of the caliber they demand, and finding the supply very limited. Most Protestant pastors are in middle-bracket parishes which are neither so big nor so small as the situations which have been pictured here.

What are some of the facts about this need for ministers in today's Protestant and Orthodox churches? First let us note that, in all religious groups, there are about 310,000 pastoral charges and 236,000 ministers serving them. This "clergy" figure includes all those who regard themselves as such, comprising a considerably varied group. It includes pastors of "store-front" churches in overcrowded districts, who preach on Sundays and perhaps on most week nights, but who work in a store or factory or some other secular job to make their living through the week. It includes an increasing number of women ministers. It includes bearded, strangely clad clergymen of religious traditions carried over from foreign lands, and thousands of tabernacle pastors and revivalists and sensational religionists who are almost side-show attractions in their services. It includes stodgy and conventional ministers, as well as keen, lithe, dynamic ones who are changing the whole area where they work.

These leaders serve over 60% of the population these days—well over 100 million members. This figure compares with only 43% of Americans who belonged to churches in the mid-1940's. Recently, these eager members have spent up to a billion dollars a year on building or rebuilding their church edifices—an expansion program which is in itself a task for leadership.

What do these hundreds of thousands of pastors preach? There is of course no practical way of discovering or sum-

ming up the sort of claim they make from week to week. Often the "fringe" topics and meetings are the ones which get the most publicity or notoriety, as is evident in the Saturday "church page" in the newspapers of any large American city; here are advertisements which point to a diverse and highly assorted selection of church situations and ministers. One of the results of the democratic claim for "freedom of worship" is that instead of a single "established" and approved state church, recognized by the government, we have an infinite variety of denominations, sects, and individual churches.

How has this variety developed? Obviously, if everyone is free to worship God as he chooses (or not worship Him at all), the door is opened to all sorts of groupings of those who believe this or believe that, for there is no area of human thought where people can claim authority without visible proof so readily as in the realm of religion. Since the Protestant Reformation in the Sixteenth Century in Europe, although the great majority of Christians have been in a few main groups, any leader who disagreed with the majority has been free to go out and start a church group of his own. If Mr. Smith is an able leader who finds that the main body of believers is wrong about this point or that, in theology or Christian practice, he tries to get the larger group to change its ways. If they refuse to do so, religious ideas being held more tenaciously than any others in society, then Mr. Smith may feel impelled to leave that church, and his system of teaching will probably become known soon as "Smith-ism"—drawing a good many people to him because here is a forceful and convinced leader. As the number of its followers grows, "Smith-ism" may take a more formal name, such as, for example, "The Divided Christian Church of America," and lo, we have another denomination!

Even though this process does seem to split up the whole religious group into many splinters, it is agreed to be better than any system which forces all members of society to believe and practice one religion. Besides, many of the groups which have grown up in opposition to the majority viewpoint have added some factor in church life which had been overlooked or played down. Indeed, most new denominations in the past several centuries have actually come into being because poor people, the lower classes educationally and socially, have not felt at home in the middle-class congregations or upper-class ones, and have begun to develop a church group of their own. Thus, denominations, by and large, have tended to "be born in the slums, and die in mausoleums"—starting out with the lowest-class people who have needed the Gospel, and who when they become Christian become richer and better educated and finally themselves become upper-middle-class Christians with churches which the poorest people refuse to enter! Such are the fascinating social currents which have led to the formation of a wide variety and great number of denominations in America.

All this has resulted in our having, in this country, over 250 different denominations. Some have only a few dozen members, or two or three congregations, but they demand that they be listed as denominations, with the stout claim that "this is a free country"—as it is.

When we look at membership figures, it is evident that the picture is not so split up as it seems. For, over 98% of all Christians belong to about 50 denominations, and over 50% of all church members belong to 12 denominations.

During this century there has been a great new movement for Protestant denominations to merge with each other and to forget the differences which divided them up long, long ago. Thus, every ten years we see a decrease in

the total number of denominations, as Christians resolve to be done with past feuds and fine distinctions, coming together into a new kind of unity. This interchurch movement (technically called the *ecumenical* movement from the Greek word *oikos*, for "household") is the strongest current of new life stirring in Protestant and Orthodox communions in our day, headed up in the National Council of Churches and the World Council of Churches, founded respectively in 1950 and 1948.

This new mutual understanding among churches is good news for anyone who considers entering a church vocation these days, because it means that (1) there is far less "competition" among church groups, allowing more time and energy for the common task all of them have together, and (2) fewer pastors and other church workers are needed as we eliminate overlapping and "over-churching" in many a town or region. This enables the church to choose abler and better trained ministers. Most pastors entering the ministry have a broader understanding of other traditions than their own, including Orthodox and Roman Catholic and Jewish faiths, than has ever been the case in a previous generation. The Vatican Council of world-wide Roman Catholicism, begun in 1962, also in many ways set new relationships with other bodies.

THE NEED FOR MORE PASTORS

THERE IS ALWAYS difficulty in answering the question, how many more ministers are needed right now? For in reality there is an unlimited need for skilled, effective ministers—and none at all for ones who are not! True, there are several thousand vacant pulpits in America at the present time, many of them promising places for church leadership. But many of them are churches which

have been left behind by population shifts, or which were founded in the first place in unnecessary competition with other stronger churches in the vicinity. Such churches should be allowed to die, or merged with stronger nearby churches of the same or another denomination.

Many such weak churches were made weak by poor leadership. Under an ineffective minister, people stopped coming; the Sunday church school drooped and died; the young people drifted away; and the budget sagged till now no able minister is available for that assignment. So who is to say just what the "openings" are in the whole picture of today's churches? The main fact is that we can never have, in this generation at least, enough keen, trained church leaders to do the job of the Kingdom of God as it should be done.

Even with that proviso, we may look at the figures of need which various communions present, figures which shift rapidly from year to year. The *Methodist Church*, the largest Protestant denomination with almost ten million members, announces that it needs 2,400 ministers per year (but gets from seminaries about 800) to replace pastors who die or retire, to open new churches now being founded, and to keep up the educational level of the Methodist ministry.

The Southern *Baptist Convention*, another huge denomination, revealed recently that 6,400 of its churches have services only once or twice a month, for lack of pastors. The American Baptist Convention (northern) indicates that about 800 of its parishes need pastors.

Presbyterians and *Episcopalians* must draw a third of their ministers (by a rough estimate) each year from other ordained ministries. They need to have far more men and women from their own tradition entering the church vocations to fill vacant churches.

Lutheran groups are in some cases well supplied with church workers, in other cases earnestly seeking hundreds more than are available from the seminaries each year.

United Churches, now securing a large proportion of their clergymen yearly from other communions, are on the lookout for hundreds more a year from among their own ranks.

Disciples, after nationwide programs of enlistment, are like most other denominations setting out to screen and choose these with greater care both as to personality and as to educational achievement.

These indications of respective need are, of course, general, and may change within a short period. But they do point to the general shortage of trained, dedicated ministers in almost all Protestant communions. The need is by no means restricted to Protestant and Orthodox; Roman Catholic recruitment programs for priests, brothers, and sisters are pushed continuously on a nationwide scale.

One of the areas of direst need for ministers is that of Negro churches. As the education level of Negroes in this country has risen, the undertrained and emotional Christian leadership in their churches has been woefully inadequate. A study made some years ago revealed that there was one Negro student in a full-fledged theological seminary for every 56,000 Negro church members—one man in training, that is, for every 61 Negro churches. This figure, now little changed, means that there is a genuine need for trained, educated leadership among Negro Christians of the present generation.

Sometimes it is better not to fill a church job at all, rather than to fill it with an unskilled, misfitted worker. "Rather send us one man who knows what Christian faith is, and can declare it," a mission field wrote to headquarters, "than ten men who are time-servers!" There are

tremendous numerical needs and a great many vacant pastorates in America today. But the demand is nonetheless for better workers and not just for *more* workers.

WHAT ABOUT PASTORS' SALARIES?

IF YOU ASKED most Americans why there is a shortage of able ministers, they would probably shrug and say, "Well, it's too poorly paid, and you can't expect people to go into church work for that reason." Is that the case?

Certainly no one goes into a church vocation to get rich, or if he or she does, there is a sad disillusionment ahead! The fact is that ministers' pay has been the one great exception as salaries of all workers have been gradually raised in our generation, especially those of industrial workers. The cost of living has risen faster than the wages of most people, but far faster than the wages of clergymen. While even the salaries of school teachers have been lifted in most parts of the country, and that only after much prodding and even strikes and walk-outs, ministers' pay, which has always been roughly like that of school teachers, has gone up only slightly.

There are, of course, many exceptions among all the thousands of clergymen in the country, but for the most part church salaries have tended to remain stationary as costs of ordinary American life have risen sharply.

Why this conservatism among churches as to raising the pay-level of their leadership? Part of the reason is that we seem to expect ministers to work for less than other people: "After all, they're not in it for the money," people readily point out. Another part of the reason is that people in church vocations are less likely than most others to demand more pay, for there is a tradition of frugality and simplicity in the Christian faith. Another significant factor is that the church is often the most unchanging part of the

community, where decisions for new steps forward are not readily arrived at.

The overall reason behind the modest amount of church salaries is that since all the money paid out must, in America, come straight from the free-will giving of the group which sets the amount of the salary, there is understandable slowness to hand over an increased amount to the church. Most church members need to be trained in giving (stewardship) to a far greater extent than has thus far been the case.

On the other hand, it is quite true that normally the minister's salary is adequate to his needs and those of his family. By no means equal in amount to the average among professionally trained workers in his parish, it is usually far higher than the general average of all wage-earners in the congregation. In an increasing number of instances, pastors' salaries are being judged alongside those of high school teachers or principals in the same neighborhood. Both salaries must be adjusted to the needs for living in that particular area. Both are settled, largely, by local committees or boards. Both are paid to professional people who have taken years of special training to enter their chosen calling.

This means that the median average of American pastors' salaries (that is, with half the number above this point and half below it) is something like \$4,000 per year plus living quarters. Usually a parsonage or manse or rectory is figured as amounting in yearly income to 15% of the clergyman's income, an item which brings up the total somewhat. Some ministers' salaries are \$25,000 a year and over in large city churches where living expense and charitable contributions are high. Far out in the country, there are other clergy who get as little as \$2,500 yearly, devoting their whole time to the work. This ex-

treme gap takes account of only a tiny proportion of ministers, for most of them receive a salary between \$4,500 and \$5,500.

When workers receiving far more than this ask, "How do professional people live so well on such low salaries?" the answer lies in several essential features of the minister's career. For one thing, most workers in church vocations do live more simply than many of their parishioners; certainly they do not give large dinner parties with many servants, nor spend much for liquor, nor cast about expensively to find amusement during the week or during the summer. Rather, both minister and wife, as well as the family, too, in most cases, are so busy serving people—in committees, programs, conferences, worship services, calls, and so on—that finding amusement is not much of a problem. The ideal of Christian simplicity makes them unwilling to spend large amounts of money for clothes, car, and luxuries.

They do, however, send their children to college, sacrificing other things to pay their way—this is an expenditure most ministers and their wives feel is no luxury but a complete necessity. The family also usually contributes to charities, in and outside of its parish, a percentage of its income which is astonishing to most of the congregation; for, with limited income, it becomes all the more necessary for those in church vocations to "put first things first."

Thus, even though ministers' pay scales are not to be compared with those of many groups of workers, especially lawyers and doctors, who spend about the same number of years in preparation, it is an almost universal fact that the minister's household does "live better," and have more enjoyment, than most households about them. This has long been a tradition in American culture, and that of other predominantly Protestant countries.

One token of this fact is the peculiar circumstance that life insurance rates, strangely enough, are lower for church workers than for any other group. In other words, these ministers and other religious leaders can be expected to live longer than any other class of workers, and far longer than the general average of citizens. Why? Knowing a few ministers to illustrate the point, we might say that it is because the minister lives a relatively sedentary, calm life, without the nervous tension and strain of many occupations.

But several studies made of the matter point to another conclusion: that it is because church workers, who may live as full and hurried and harried a life as anyone else in our society, have almost invariably an inner core of serenity in their religion, which gives their life perspective and continued meaning. A life insurance salesman said, "Certainly some of the ministers among my clients go banging through life as hard as anybody else, and you would think they should die as early as stockbrokers. But it seems that no matter how bad things get, or how worried and upset the parson becomes, he always has a resource which most other people don't have. That's why he lives such a long life—and enjoys it."

It is statistically true that clergymen stay active longer than any other group, with one exception. Some years ago a survey revealed that the median age of ministers is 45.1 years; lawyers and judges, 44; research scientists, 33; and veterinarians (the one group with an older median age), 50 years. This may mean that clergymen are more reluctant than most other workers to retire, perhaps for financial reasons. It also means that they are able to work longer, and want to work longer, because they find their job a joy and satisfaction.

A word is pertinent about what old-age provisions are made for pastors and other church workers. All the major denominations have fairly adequate old-age pension plans, which begin to operate when a clergyman is 65, 68, or 70 years of age. The clergyman usually pays a percentage of his salary each month into a pension fund all his working life—just as other workers do for the federal social security program. Some ordained and unordained church workers are excluded from federal social security provisions, but the advantages of the Social Security Act apply to workers of many kinds within the Church. Because pensions paid by the Church itself are meager in many cases, this government provision is a blessing. The fact remains, however, that the Church does take care of its retired workers with increasing faithfulness and adequacy as these current security-conscious years pass.

All in all, what shall we say of the salary situation among pastors? It is obvious that pay is lower than it should be. It is also obvious that there is real truth in the claim that these workers are “not in it for the money.” Despite small incomes, church workers are as a group probably happier and achieve greater fulfillment in their work than any other classification of wage earner. As such, they stand out prominently in a day when we tend to judge all things and all people by financial and other material standards. The minister’s attitude to his salary is a valuable part of his message.

SUMMING UP THE PASTOR’S FUNCTION

LET US TAKE a final look at the purposes which are served by a minister in his or her parish. They are genuinely impressive in a world like ours.

The pastor is the representative and symbol of spiritual

values in the whole community—even among people who have no connection with his church. As such, he keeps alive people's sense of right and wrong, interpreting by all he says and does the great issues, movements, and truths in the world, and pointing out the fallacies in others. He not only worships God himself, and as a representative of the people, but also shows the people how to meet God in worship of their own. He speaks of divine forgiveness and the lifting of guilt as no one else is appointed to do. In trouble, grief, waywardness, joy, ordinary family life, death, and a hundred other moods or situations, the pastor brings assurance of the presence of God.

If he is effective, no one in the community can so influence and shape young people and children—largely through their parents—as he. By his teaching, preaching, and constant calling; his counseling, writing, and recreation leadership; and his worthy community plans and projects; he serves a unique function. Partly as one whom the parish and community have set apart for his duties, and partly as one whom the call of God has set apart, he serves people as no one else there can. For, whatever the social and educational programs which are being advanced in the neighborhood—and in the world—here is the man whose task it is to deal with the motives beneath and behind what people think and want to do. By showing people that their lives personally and socially have meaning only as they are related to God as their Maker and Redeemer, the minister begins where human behavior itself begins. As he makes people obedient to God, through their own efforts, he makes them able to be fully members of a democracy, judging all governments and all programs and even all churches by their direct response to divine authority.

William Penn said, "If men do not worship God, they will serve tyrants." The vast assignment of the minister is to bring about the worship of God among all people—one result being that they will be free, responsible, and wise enough to elect their own destiny.

CHAPTER 5

THE CHURCH'S WORLD MISSION

TAKE UP A copy of *Christian Horizons*, the yearly listing of missionary openings which are looking for young people to fill them. Look at the amazing variety of missionary workers wanted this year, and each year. The big folder mentions "the continued demand for missionaries, more urgent than ever in these days of spreading unrest. The temporary closing of work in certain countries and areas means only expanding opportunities in others. The need for new missionaries around the world always exceeds the resources. God is calling men and women to serve in these posts at home and abroad. Perhaps your name should be written opposite one of these. . . ."

As we look at the first unfilled job listed, what is it? Under the "A's," it is in Africa and in Agricultural work: "Wanted, a couple to do *agricultural extension work* in the Congo." Picture the young couple who do enlist to meet that need. He, a graduate of an agricultural college in this country; she possibly a major in home economics. They will have a laboratory at a school, centrally located.

He will experiment with pest control and rodent extermination, perhaps, and go out from week to week to the native villages with seeds and with ideas on cattle-breeding and nutrition of babies. She will stay home with the children, but be available for home economics demonstrations—baking, sanitation precautions, sewing, baby care—as groups of the native women gather for them. Both man and wife will teach church school on Sundays, and teach literacy several days each week. Mail from America will arrive seldom, war news and political issues may seem far, far away. But, if they are typical, the young couple who answer this “want ad” of the Church will be deeply contented at their work, and deeply effective among a great multitude of not-yet-Christian natives.

“Business Administration” is the next heading, and there are a number of openings there, too: “*Office manager* in French Cameroun, with at least college degree and experience in office management, shipping and travel; must speak French fluently.” “For Nigeria: *superintendent* for leprosarium, B.A. degree, experience preferred.” Looking on down the list past dozens of openings offered, we find a *Director of Christian Education* needed in Portugal, another in Brazil, Kentucky, Mexico, Mississippi. For Japan, later we see listed an *educational administrator* for graduate college work, then another for India, another for Nicaragua and for Burma, for Pakistan and the Philippines and Haiti. Dozens of *grade-school teachers* are asked for, in Angola, Ethiopia, Egypt, Alaska, Wisconsin. The call for *high school teachers* comes from Rhodesia, Formosa, Argentina, Chile, Trinidad, and a dozen other countries. *Evangelists* are wanted in Madagascar, Korea, Arabia, Hawaii, Ecuador, Indonesia, Arizona, and a score of other areas. *Literacy experts, dentists, doctors, nurses, social workers, rural community organizers, building engi-*

neers, student leaders—the list goes on and on, revealing the infinite kinds of specialization and the infinite need to which the world mission of the Church sets itself.

This picture is rather different from that which most Americans seem to think of when the word *missionary* is mentioned. For, somehow we think of mission workers as people with old-fashioned clothes emerging from the jungle with a Bible and a chief who has been taught to wear trousers. Or, in cartoons, the missionary is customarily presented as someone about to be devoured, after being stewed in a cauldron, by cannibals. What a contrast, for most of us, to find that missionaries are highly trained office managers for the Belgian Congo, or scientific agriculturalists, graduate school professors, dentists, doctors, or nurses with the latest methods and equipment! The missionary today is one of the best-trained, most specialized, broad-visioned workers in any modern occupation.

Consider, one by one, several of the main types of modern missionary workers at home here in America's undeveloped areas or abroad in lands overseas where mission work is still open, despite the East-West conflict, the anti-colonialism, and the tension of our days.

MISSIONARY PASTOR OR EVANGELIST

THE MAN OR woman who tackles this assignment, anywhere, is usually required to have all the training which an ordained minister needs for a pastorate here at home—college plus seminary. In addition, there is usually a language to be learned, these days partly studied in America with new phonetic methods and then also studied for the first year on the mission field (where the learning goes much faster). The pastor or evangelist must be strong and healthy, able to undergo hardship, malnutrition, and

long hours and days of speaking often and traveling by improvised means. He or she must, above all, be so fired with conviction in the Christian message and spirit that people will be struck with the earnestness and reality of what the preaching says. These are the equipment needed.

This fact had led many thousands of "faith missions" appointees to go abroad (not under the auspices of established church boards or agencies), especially within the past 20 years. A "faith missionary" is one who goes out with no agreed salary, money being sent to him directly by concerned people or by the Mission which sends him. Such "faith mission" organizations usually claim that they "ask no one for a contribution," but they do inform many hundreds of thousands that prayer is being offered that God may stir people to give. Often more zealous and committed than skilled or adaptable in foreign countries—especially in India, Latin America, and Africa—these free-lance missionaries are more and more fenced out of various countries by passport-visa refusals. Despite the pioneering and convinced, courageous work they do, it is often these "faith missions" workers who have led the increasingly well-educated native leaders in politics and professional life to condemn out-of-the-country missionaries of any sort. Thus the "fraternal worker," as the newer type of worker abroad is called, must frequently live down the record which these more emotional, evangelistic missionaries have made.

Are there really "frontier" areas left in today's world? The answer is an emphatic "Yes!" Despite the fantastic speed and ease of plane travel, and pulling-together of the globe by TV and radio, there are still countless regions where the Gospel can work wonders in whole populations. If Christians don't move in, others will. For whether or not the Church carries out a mission program, secular

forces in our culture push right ahead with their own "missions": missile bases flung around the planet, hundreds of thousands of military personnel in scores of countries, ambitious American businessmen building up their international markets, and irrepressible tourists flinging money among "the natives." Even the vast conflict between East and West needs constantly to be mitigated with missionary apostles of peace; it is these men and women for whom such tragic political and nuclear-violence barriers are not the main frontier among human beings.

Essentially, the missionary (unless he goes out as a teacher or a worker with university students and faculty) must deal, as he always has, among common, everyday people in foreign lands. Here he is still a venturer and a pioneer, usually tackling tasks which few educated natives will themselves stoop to carry out. As Peace Corps workers found when they first went abroad from America, the natives' chief wonder was to see trained, educated people doing socially relevant jobs "far beneath" their status, particularly in manual kinds of work. Why? they asked. Here was a motive they could hardly comprehend.

What does, say, an evangelist missionary do as he heads out to a strange land even today? Once landed, he may attend a months'-long training institute and language school, studying the culture and its opportunities and problems. Then, to suggest one specific pattern of work, we might see him starting out on a series of speaking trips, ready to preach in the village square, or on the steps of a pagan temple, or in a clearing in the jungle. Possibly a public-address system, with a generator in a truck, will go along, or movies with a giant portable screen to teach Bible stories. Here is a person who announces the Gospel, the Good News, to people who have never heard it before

—or who announces it so skillfully and vividly to those who have heard it that it gets through to their minds and wills. Sometimes a Christian evangelist may speak to a vast crowd of thousands who have come for miles to hear about Christianity.

The pastor on the mission field, with the same sort of training and background, has a very different life in most cases. For, it is his task to train native ministers to do their own preaching, and to organize churches and congregational activities so that people who have begun to believe will be taught and strengthened in their faith. This man or woman is less a pioneer than a patient colleague, working shoulder-to-shoulder with native Christian leaders who must take over the native church. But there are so pitifully few pastors in most missionary regions, such multitudes to be served and taught and led into deep Christian experiences, that every missionary pastor wishes he were a dozen or a hundred just to minister to the converts in the area of his own church. There is calling to be done; there are children to be baptized and adults to be given the sacraments; there are committees to be convened; local fund drives to be spurred on; buildings to be built; atheist ideologies to be fought with shrewdness and courage—the life is a decidedly full one.

Why, however, should a pastor or evangelist go to some missionary area to follow his calling rather than stay at home and make his own neighborhood more Christian and therefore a better example to the non-Christian world? One way of putting it is this: in a town of 10,000 here in America your church will probably be one among 20 others, all serving that population; whereas, in the mission field, your church in a town of 10,000 is probably the *one* church there. Which, in that circumstance, is the “bigger” job? Missionary pastors and evangelists assert

that theirs is by far the greater challenge.

One by one, as has been suggested, countries around the globe have been putting up barriers against other nations, for political reasons. As regions react against "colonialism" and begin to resent actively any foreign influence (especially that of America, in many places), missionary evangelists find themselves working against time. China closed, and then . . . India? Africa? Latin America? Indonesia? The pioneering Christian these days feels deeply constrained to plant and foster a *native* Christian faith, self-growing, because in many lands political barricades may soon shut out even further the work of Christians carrying the Gospel. There is a special urgency about the pastoral and evangelistic outreach of missionary programs today.

MISSIONARY DOCTOR OR NURSE

OFTEN, AMERICANS WHO look with little sympathy upon the "religious" aspects of missionary work are grudgingly in favor of the medical part of the program. "We're not so sure about his soul," they grant, "but we agree that it's a good thing to prevent disease among native populations, partly because if you don't, it might spread to us. And sanitation, health programs, surgery, vaccination—anyone will agree that these are a good thing, even without the Christian religion! Just like the Peace Corps, in fact. . . ."

This kind of attitude overlooks the fact that Christian medical missionaries—doctors, nurses, dentists, hygienists, and so on—go out to a mission field, facing up to its hardships, with the primary purpose of witnessing to the Christian Gospel. They do see an appalling amount of suffering and misery around the globe, and they want to make their skill and training go as far as possible in lifting

its burden. But more, the Christian missionary wants to see people not only healthy but contented, serene, at one with God and with their fellow men.

To stay at home and practice medicine does the job of healing physically. But to go out in the name of Christ to serve underprivileged people around the world means using medical means to restore the wholeness of both body and soul — a greater achievement. So the medical missionary does not hold his Bible in one hand and his medicine in the other, saying, "If you take one, you must take the other," but, rather, he offers both at once, and freely grants that he would not be there at all if the call of God had not brought him into missionary service. The medical missionary heals the *whole* man.

What equipment does he need? The doctor must have, of course, a degree from a grade-A medical school to be appointed by the major Church boards. Internship, residency — each for a year — and then perhaps some special study of tropical medicine, are also routine demands. Language requirements, here also partly met in this country and partly abroad in the native situation, are the same as for other missionaries. Indeed, sometimes there is even more insistence that the doctor learn the language from the start, for as he becomes busier at his technical job he may be tempted to withdraw from native social contacts and speak only in monosyllables in his operating room. Returning to America every five or seven years (terms vary in different parts of the world), he is given opportunity to check up on new scientific developments while on leave. He meanwhile continues to read his medical journals as well as possible even if he is isolated from his home base by thousands of miles.

Nurses, who are in greater demand even than doctors today on the mission field, need also the same training

they are required to have for practice in America. This means at least R.N. training and, if at all possible, a college degree as well. The added education, along with any experience a nurse can get in parish work or community work, stands her in good stead as she works with native populations both after hours and during hospital duty. For wherever an American goes, he or she is expected to communicate ideas and provide an example. Natives are quick to note whether they are dealing with the hard commercial pattern many Americans exhibit, or the disdainful "civilized" person against the "uncivilized," or the uncultivated materialist against the sensitive representatives of an older, milder culture. In this closely scrutinized role, the missionary nurse must be as wise, sympathetic, and dedicated as possible if she is to do her whole job as a Christian messenger. The more breadth and perceptiveness she has, in addition to her Christian conviction and her skill as a nurse, the better she serves the Christian faith on its frontiers.

The same requirements govern dentists and other specialists as govern the doctor and the nurse. Missionary work demands the same training which our best technicians in this country must have—plus the all-important added characteristics which mark the Christian missionary. Only the best need apply. For, the attributes, both personal and professional, of missionary medical personnel must be above those of ordinary physicians, nurses, dentists, anesthesiologists, and other medical personnel here at home. On the mission field, medical personnel give of themselves 24 hours a day.

Physical strength is also more important for the missionary medical leader than for workers here at home. Many a person, or couple, preparing eagerly for work in the tropics, have found that this sort of climate is too rugged

for them, on the basis of physical tests and examinations. Others are too prone to certain kinds of disease, or too frail to stand up against rigors of travel and danger and improvised living conditions. To serve the Church's world mission in the medical field is a strenuous career.

This is particularly true as we consider the change which medical missions have seen in the past several decades. Originally, mission doctors headed out into countries where there was no medical service at all, unless it was that of tribal medicine men or witch doctors. By steady work, these pioneer Christian workers built up first-rate mission hospitals and medical schools, began to teach native populations how to be doctors and nurses themselves, and thus spurred the building of great medical and health programs in dozens of overseas countries. As such native programs appeared, mission hospitals increasingly have seemed to compete with them, Americans and other Western Christians coming in and doing as charity what the native doctors are equipped to do for pay. In this new competitive situation, Christian missionary doctors have more and more tended to go out into little towns and to barren backland areas where the native doctors will not go, because of poor income available there. Thus, in many countries, Christian missionary doctors and nurses are returning—after a few decades in big hospitals and clinics in cities—to the pioneer frontier tasks the earliest missionaries once did. Again medical missionary work has become an improvising, hardy, practical providing of care for those who can get it in no other way.

Retirement from such work, after several seven-year, five-year, or three-year terms in the mission field, is provided for by the various denominations. The retirement income is in most cases meager, although progress is being made at that point by almost every group right now. The retired

medical missionary, carrying with him or her a vast treasury of memories of service, is usually a benign spirit, wherever the mellow last years have been spent. No group of workers has a richer and more fully justified sense of having helped mankind with its career than the medical missionaries.

MISSIONARY TEACHER

SOMEWHAT THE SAME cycle from pioneer to pioneer has characterized the educational mission program. In many lands, the very first schools ever seen were those set up, with patient effort, by Christian missionaries. As the years passed, and graduates of these schools themselves went abroad and returned with higher education, native schools with native boards of education came into being, and the mission schools have in many areas become unnecessary. This is precisely the goal of missionary work—except that Christians still wish to see the Christian faith taught in native schools, not a merely secular or neutral faith. Thus, in countries now where mission schools were the first schools, the Christian school is often maintained still—college or secondary school or even grade school—as an example, symbol, and “yardstick” by which native education can be measured.

Therefore, both in countries now jealous for their own public schools, and in other lands where no systematic educational program is yet available, hundreds of missionary teachers are needed at the present time. Even in our own land, where racial tensions or other minority problems present real difficulty for public education—as among American Indians, Mexican-Americans, and some Negro groups or Orientals—there is a genuine need for Christian mission schools. Grade school, secondary school, and col-

lege teachers are all in demand for appointment abroad or at home in mission schools.

Preparation for such opportunities is identical with that necessary for teaching in public schools here at home: high school plus college, and graduate work for college teaching positions and some high school ones. The desire among populations around the world to know Western languages and cultural ideas makes a wide variety of subjects mandatory in overseas mission schools, and also makes advisable a broad cultural training of anyone who seeks to interpret this whole tradition to those who covet it. Because at the higher levels of education in missions, the whole emphasis is upon teaching the teachers among native populations, no immature or half-decided person is at home in the job.

What skills are needed by teachers in missions? In addition to study in their own field of specialization, men or women preparing for mission teaching must also know a good deal about recreation leadership, community building, and informal Christian evangelism. A person teaching in a mission school, obviously, is regarded locally as an authority not only on his or her subject, but also on the whole content of the Gospel. Particularly in college teaching, the keen students in dozens of mission fields ask questions which demand informed Christian answers. Thus, alongside formal academic training, anyone planning to be a missionary teacher must certainly carry on a program of Bible study—even just personally, or in classes when that is possible—and do a good deal of reading about the total meaning of the Christian faith.

Not only teachers, but all sorts of persons related to schools and colleges are needed in the world mission of the Church: deans and other administrators, dieticians, school psychologists, counselors, coaches and recreation

directors, college business managers, office secretaries, and vocational experts. Much is done in mission schools, especially, in the field of research, translation, and editing. Difficult languages are to be mastered, and books or articles constantly translated into their characters and idioms. Local problems of a sociological or economic kind call for study and recommendation. Educational policy determined in a mission headquarters back home must be skillfully adapted to local needs. The realm of missionary educational program is a rewarding and variegated one.

Will this field expand or narrow down within the coming years? As in the case of other mission ventures, the answer depends upon political adjustments, the "opening" and "closing" of international barriers, the resurgence of national pride and anticolonialism — and certainly upon the number of young people who offer themselves for this sort of work. Since the aim of mission teaching programs is, first, literacy, then organized school systems run by natives, and in every instance Christian truth expressed through education, it is plain that even when the first and second achievements are complete the third still remains.

Around the world, there will continue to be a welcome and an urgent need for mission teaching for many decades to come, just as such a need exists in America today, despite the phenomenal emphasis we have put upon public education. Here is a field of teaching which by its very definition as part of the Christian mission effort of the Church, enables the teacher to do more and be more as an influence in the total living of children, youth, and adults. Frank C. Laubach, one Congregational missionary, in this century taught 100 million illiterate people to read in 100 countries. A dozen inspired leaders like him are even now called for to lift the human race up to new goals, in many areas of their fast-moving culture today and

tomorrow. The missionary teacher is one of the strategic keys to the whole future of the world.

MISSIONARY AGRICULTURALIST

AS WE HAVE indicated above, a special demand is made in dozens of lands for men and women who will help native populations raise better crops, breed and care for their livestock efficiently, and in every way gain enough food from the earth to sustain healthy living without back-breaking toil. The agricultural missionary, in school or college, in extension program or research center, is welcome among almost any people.

What he or she does is evident as we consider the many ways people can be better farmers. Do they need a new kind of cow, which will withstand torrid heat and yet give good milk and sound beef? Is their plowing too shallow and so ill-placed that it leads to erosion and dust storms? Are the eggs produced by their hens small and deficient, to be improved by different feeding? Can the forest be judiciously thinned out, so that it will grow better and also prevent floods? Could chemical fertilizer, a few tons to the acre, better the yield of wheat or potatoes or yams or rice many times? Could the rust blight which has meant famine in a whole country be brought under control? These are the types of questions to which the agricultural missionary addresses himself or herself. The Peace Corps started out asking these questions too.

One widely used way to tackle such problems is for the missionary to set up a demonstration farm, or hold frequent "come and see" days at his school, so that natives can come and see with their own eyes what a difference the new method makes. Another means involves the use of a trailer, with the missionary staying long enough in

one area to plant demonstration plots or inoculate cattle or otherwise set a process in motion, returning later to point out results.

Preparation, as one would expect, is a college major in agriculture or in vocational agriculture. Education courses and study of extension methods in rural sociology are also essential. The experience of the agricultural missionary must be broad, and he or she must be able to do personally the sort of work involved around a farm. Added to such training, of course, is some knowledge of Christian truth and some skill in communicating it.

In many parts of Africa and South America, India, Burma, Pakistan, Mexico, and various Oriental countries, agricultural mission programs are desperately needed. Here is a job which even in America is far from completely done, even with our dozens of top-flight agricultural colleges and universities. As the Good Earth everywhere around the globe is asked to support more and more people, Christians willing to spend their lives showing others how to produce enough food are deeply important as makers of peace for the years to come.

OTHER MISSIONARY SPECIALISTS

BRIEF MENTION HAS been made of the dozens of other specialized fields in which the world mission of the Church is today looking for personnel. Think of a few:

Missionary engineers teach and take charge of projects overseas, some in government employ there, others under board or agency. Electrical, civil, mechanical, building engineers—every kind has been sent out within the past few years by Protestant and Orthodox communions for work overseas.

Foresters, whose job overseas was suggested under the heading of agriculture, have been asked for by several

overseas countries. They of course need full forestry training, and serve as conservation directors, flood-control experts, and teachers.

Business executives are required for area offices; institutions, such as schools and hospitals and distribution agencies; and universities. A dedicated Christian who has majored in business administration, or who after college has had a good deal of business experience, is wanted by various agencies for missions at any time.

Student leaders, of the sort described in a later chapter of this book, are increasingly becoming a part of the overseas missionary program. In a large or small university or college, they organize extracurricular student programs, representing the World's Student Christian Federation and the forward-looking student religious life of many countries in the Western world.

YMCA and YWCA workers are in demand at this point for jobs in scores of overseas posts, from Jerusalem to Calcutta to Cape Town to Pernambuco—all to undertake the "Y" work which we shall glance at later: group organization, teaching, recreation, citizenship training, Christian witness.

Radio and TV experts are being asked for in Latin America and in several other regions of the world—to teach and preach through the vivid means which modern communications can supply. College training is usually needed, but here is a field in which technical expertness plus Christian dedication may provide the whole background for a strategic job.

Race-relations specialists, who have had experience and college training in the sociology and nonviolent solution of racial problems, are more and more in demand. Here the Christian message, of all others, seems the one effective means of preventing vast bitterness and conflict. A few,

mostly couples, have already gone out to foreign lands for such tasks, and a greater number will be needed.

From time to time, beyond such personnel as these, *artists* are needed by a mission agency abroad, *club workers*, *printers*, *dramatists*, *photographers*, *bookkeepers*, *librarians*, *deaconesses*, *youth workers*, *editors*, *plumbers*, *musicians*—an astonishing variety. In any one year, there would probably be few openings for such a list, but over a span of years every one could be appointed to a missionary task. Thus, the expanding, hopeful, improvising work of the Church in its world outreach asks intently that this generation provide the brains and hands and deep intention which can make the Kingdom a reality in the decades ahead.

CHAPTER 6

CHRISTIAN EDUCATION

UNDER THIS HEADING we can cover all those teaching fields that are found in Protestant and Orthodox parishes, and also those in schools up to the college level—but not the *college* teaching posts, which are discussed in Chapter 12. But anyone who believes, as many do, that the Church moves ahead only as it educates through steady, regular teaching, may find the work in this whole area decidedly interesting. Of course, a minister does a great deal of teaching himself, through sermons and classes and writing, but beyond all he does, there is a wide range of important occupational opportunities in Christian education.

DIRECTOR OF CHRISTIAN EDUCATION

PROBABLY THERE IS no good reason for inserting the term “religious” or “Christian” into the title of this position, because anybody finding some person employed by a church will probably decide rather easily that these are terms which apply. But the name of the job, over a

period of five or six decades thus far, has been "Director of Christian (or Religious) Education," and apparently the phrase is here to stay.

It looks as though the job is here to stay, too. As we noted in Chapter 2, there are thousands of directors of Christian education now at work, and their number is steadily increasing. This is the "standard" professional job which most parishes provide as the second-in-command position in their program. The "DCE" now has a professional status almost as well defined as that of the pastor himself.

What does she (or in many cases, he) do? In most churches, the pastor hands over to the DCE the total educational program of the parish, excluding only what he does in his Sunday sermon and perhaps in a special class now and then. This means that the DCE has the organization of the church school to plan, setting up its departments and deciding (with the counsel of laymen in the group) which classes are to meet where, what lesson materials they are to use, and who is to teach them and superintend the teachers. She usually has to round up the teachers, or inspire other workers to do so. Then there is the training of these workers for their job: teacher training courses, monthly classes, staff consultations, summer conference delegates to appoint, community leadership school to help organize frequently among a number of churches.

Beyond this matter of personnel, the DCE knows how to keep things moving smoothly in the church school. Crayons needed in the primary department? She has a supply somewhere. Baby who refuses to be consoled in the nursery with mother away? The DCE has studied ways to restore quiet (a knack indeed!). Two classes in the junior department whose teachers have failed to show up? She can improvise a solution. No pianist for the men's class,

blackboard needed for the high school department, poster cardboard wanted for the beginners, Bibles needed in the ladies' class, attendance record gone astray for the Bethesda Circle—the DCE is the key to all these situations. She can make the hour's time on Sunday—that far-to-short period—an effective period for teachers and learners, as nobody else can. Even a good church school superintendent can be twice as useful when he has a DCE at his elbow.

During the week, the duties of the DCE are equally important. There are prospective teachers to be called on in their homes. Children of the church school, too, are to be called on in the evenings or after school. Sick people and hospital patients sometimes prefer a call by the DCE, whom they know better, to one by the pastor. Study programs are to be mapped out; committees must meet; the youth group's hayride or skating party or clambake or minstrel show or cantata must go on—with her assistance. In an increasing number of cases, there is weekday church school, in stated classes, to be taught either in the church or in the nearby school. Area committee meetings and speaking engagements are to be tucked into the schedule somewhere. The DCE has a full and privileged life in her (or his) community.

What training is required? As has already been suggested, anyone intending to be a director of Christian education needs approximately the same education, the same skills, and the same attitudes as a pastor. Four years of liberal arts college (with a major in religion) is sometimes enough to qualify one for the job, although most communions frown upon this as inadequate training. Far more usual and advisable is the program of taking one, two, or three years at a theological seminary or a similar school, securing a Master's degree (M.A. in religious edu-

cation), M.A.R. (Master of Arts in Religion), M.R.E., (Master of Religious Education), or a B.D. (Bachelor of Divinity), the ministerial degree.

There has even been expressed the claim that the DCE needs to have more education than the pastor himself, whose work in a large parish does not demand so much versatility. Certainly it is true, that the DCE must have a knowledge of the Bible which is authoritative, and skill in educational methods, youth work, music, recreation leadership, and program planning of many kinds. This is the reason why most major denominations have officially decided that the title, director of Christian education, should be restricted to those who have had specialized graduate work in the field, and who are "commissioned" by some authority larger than the local parish for their work.

Disadvantages of the job must be mentioned, too. Sometimes the director of Christian education is employed by the pastor, and is responsible to him rather than to the parish or its governing board: this usually curtails freedom. It may mean, too, that although the DCE does a job roughly equivalent to the pastor's, she has no vote in the area councils of the denomination as he does. Occasionally, a DCE may be asked to do jobs of a strictly routine sort—mailing, mimeographing, clerical work—just because there is no one else handy to do them, even though they are chores unworthy of her training and skill. (She does well to seek a precise definition of just what her duties are when she accepts employment in a parish.) Finally, her income is usually considerably smaller than that of the pastor, especially if she is unmarried. Often the DCE receives just half or two thirds the salary of the minister, even though she frequently has one or more dependents (mother, sister, etc.) to support besides herself. In the whole process of achieving professional status and recog-

nition for the director of religious education, such inequities are being cleared away. But anyone considering the field may well look at them candidly and hopefully.

Glancing at the whole range of the DCE's duties, we may be solidly assured that this is the worker in a large parish who usually has the most influence and effectiveness among growing children and youth in the whole community. She is closer to them during their growing years than the pastor, seeing them in church school, youth groups, summer conferences, and church parties. She is at hand to deal with their problems when they most need help.

As she directs the teaching program in the various schools of the parish—from Sunday church school to weekday to vacation church school—the DCE can create and maintain Christian principle more directly than anyone else in the whole situation. This is a big job, calling on every ability a person has to offer. As a number of girls enter it every year, together with an increasing proportion of young men, it is one of the important occupations which meet a deep need in the modern community.

EDUCATIONAL ASSISTANT, YOUTH OR CHILDREN'S DIRECTOR

MENTION MUST ALSO be made of other church occupations which concentrate some segment of the area the DCE usually covers. This division of labor is made necessary in a large church, or in some other situation, where special services are required by the community.

The educational assistant is a term developed rather recently to describe a position not quite so demanding as the directorship of religious education. Because of the widespread demand for DCE's among Protestant churches, matched by a serious shortage of thoroughly trained work-

ers, there has been an insistence that the full educational requirement not be made of everyone who does this sort of work. Thus, a number of parishes have taken on an assistant in education who has no training beyond college, but who has had a major field of study in college dealing with religion and education. The person so equipped—this too is a job usually for women, although some men are accepted—"assists" the pastor in his educational work, not carrying the full load as a DCE does. Quite often the educational assistant is on the job only briefly, between graduation from college and the time of marriage.

Only in a large parish does the job of *director of youth work*, or *director of children's work* exist. Here, too, specific aspects of the task usually undertaken by the director of religious education are involved, because where the staff is this large, considerable numbers of youth and children are also involved in the program. Skills in group recreation and study are particularly necessary in these jobs. With only several hundred parishes big enough to demand such workers, the field is rather limited, and will doubtless remain so.

People who enter such specialized fields as these sometimes find their relationship stronger with secular agencies than with many parts of the church personnel group. Because children's work and youth work are highly specialized in professional schooling, church workers in these areas usually want to take further schooling than that provided in seminary, and to keep up professional contacts with workers in settlement houses, schools, playground programs, scouting, the "Y," and other agencies which also deal with particular age groups. Salaries are commensurate with those of school workers doing the same job, or lower because limited church budgets may barely provide for such added workers.

WEEKDAY CHURCH SCHOOL TEACHER

EVEN THOUGH THERE is a great deal of perplexity and difference of opinion about "released-time religious education" and "religion in the public schools," most church members are convinced that some sort of instruction is needed to supplement the Sunday church school. A few of the Protestant denominations, such as the Missouri Synod Lutherans and the Christian Reformed churches, hold to a system of parochial schools alongside public elementary and high schooling. But a slowly increasing number of neighborhoods are setting up, either in released time during normal school hours, or in after-school hours, programs of instruction in religion which are meant to supplement the other schooling young people receive.

Teachers for such community-wide instruction classes may be employed by the school board itself, by the community's Council of Churches, or by an individual parish or combination of parishes. Usually the instruction is inter- or nondenominational, calling for some breadth of viewpoint on the teacher's part. Often there is a real problem of creating vitality and responsiveness in classwork, calling for unusual personality and inventiveness. Salaries, especially in cases where the school board employs the teacher, are parallel with those of other teachers in the area.

Here again, the man or woman employed for these duties must be informed about the Christian faith just as fully as the pastor of any nearby church—which means as much seminary training as possible for these teachers. A Bible major in college is helpful, and sometimes enough. There must be, in addition, enough credits in the study of education to enable the teacher to qualify for the state teachers' certification.

Rewards in satisfaction are tremendous for many men and women engaged in this field, which now claims some hundreds of workers across the country. With teaching more in the context of school and less in that of church, the teacher is sometimes able to improve immeasurably upon what the Sunday church school offers the same pupils. There is more time and more discipline, usually. One handicap is that often the weekday church school teacher is a roving figure, having no settled group to which he or she "belongs," as in a parish.

Whether the demand for workers in this field is to grow or to diminish in the years ahead is difficult to say. Much of the answer depends upon legal decisions of the courts affecting separation of church and state. Yet, we can be sure that so long as there are Christian parents aroused to secure good religious instruction for their children, a lively movement for weekday church school will continue. The young person who considers this field along with others, as he or she secures a degree in seminary, may find a considerable rise in the number of "help wanted" opportunities in weekday religious education.

EDUCATIONAL EXECUTIVE, AREA OR NATIONAL

FOR THE MOST part, the Protestant workers who are chosen for occupations dealing with a region rather than a parish come from local church situations where they have proved they can do a good job. Thus, instead of "preparing" for such wide-scope responsibilities deliberately, the person concerned usually does better to start in at the more limited job and do a thorough piece of work there, later to hear the "Come up higher, friend" to a larger assignment.

Hundreds of Protestant and Orthodox workers in edu-

cation are extremely useful in these area tasks. The state-wide or county-wide program of religious education, either denominational or inter-denominational, requires people to travel about holding workshops and conferences, demonstrating new materials, and inspiring new programs. In this day of huge city and suburban churches, many a city has such area educational workers. Also, at national headquarters for both denominational and undenominational bodies, other hundreds of Christian education experts are needed: lesson writers and editors for each age group or interest group; audio-visual-aid leaders to produce filmstrips, movies, and television programs; men and women who can organize conferences and other activities of youth and adults from the national viewpoint and strategy: In a day of organized movements, the Church must be as closely articulated as any educational agency in the country, and it is these executives who must undertake such large-scale plans.

Here, again, there are special rewards but also special drawbacks, as these occupations are compared with others in local churches. The Protestant executive has no congregation, no small community of his or her own—especially if the job demands continual travel across the country or across a region of it. There is a tendency to develop a specialized vocabulary dealing with just the narrow concerns of the particular field. Travel itself, or office work in a headquarters building, may become less creative than parish responsibilities. Salaries are approximately the same as for local church work, as is preparation for the wider responsibility. A frequent practice is for a man or woman to devote five or ten years to area or national service for the Church, between other periods of other sorts of Christian activity. In such cases, it is also possible for workers to take special academic briefing courses, between

jobs, dealing with the special concern of the area assignment.

SECONDARY SCHOOL TEACHER OF RELIGION

ALTHOUGH OPPORTUNITIES IN preparatory school teaching of religion are much like those in the college field, which we shall discuss briefly in Chapter 12, they are in many ways closer to the kinds of work we are discussing here. Such teaching positions in the mission field have already been touched upon in the chapter preceding this one. But there is a constant series of openings in the private schools, of which there are well over 600 in America today. Sometimes, such teaching is handled by the school chaplain, if there is one, but often there are places for teachers of religion in such institutions.

Granted that these schools tend to be a "one-class" group economically, they demand just about the same sort of teaching and preparation as the weekday church school program requires. A young man or woman with a sense of mission in the private school can often fulfill it effectively, indeed, as a teacher of religion there. There are hundreds of these boarding and day schools for boys or girls or coed students which can be a starting point in seeking such a teaching position. Here the emphasis is likely to be upon religious preparation for college, with the stress upon teen-age faith. To provide students with a sturdy knowledge and commitment to Christian principle during the prep school years in an important service to the leadership of the country.

WHAT ARE THE NUMERICAL NEEDS?

ANY YOUNG PERSON considering such a field as Christian education understandably wants to know how

many workers are actually needed right now in this occupation.

No adequate statistics can be secured to answer that question exactly. Because the education worker is regarded in many parishes as not so essential to the whole program as the pastor himself, it is this worker who in times of financial difficulty is reluctantly but firmly let go. Sometimes the director of religious education will acknowledge sympathetically that he or she is "the last person hired and the first fired" when money runs short. This means that the occupational opportunity here fluctuates. Nowadays, no church with a total budget of less than \$12,000 can usually consider employing a religious education leader—a fact which obviously narrows the field, even in times of economic prosperity.

At the same time, every theological school and denominational headquarters in the country has reported recently that the demand for workers in this field far surpasses the personnel available. Several seminaries record the fact that each of their graduates preparing for religious education in parishes can choose from among four or five jobs offered them. Pastors looking for men or women to handle the educational program in their churches are a familiar sight at any of the theological schools. There is a manifest shortage, among churches both white and Negro, of men and women properly qualified.

A footnote may well be added here about the situation in Christian educational work for girls who plan to marry. The fact is that the majority of girls who earn their Master's degree in the field do get married within a few years after their schooling is completed. Some of them continue to serve in the job after being married. Others give up the career completely. Still others take time out for a period of years while they raise their own family,

then return to church work in their mature years to fulfill again their vocation. Many of the best directors of Christian education in the country are mothers whose children are grown, and who find the Church again the ideal place to give their time and talent.

CHAPTER 7

CHAPLAINCIES

THE CHAPLAIN IS an ordained minister whose work is done among a group which is not primarily a church. Mainly, the kinds of work done in such an occupation are divided among (1) prisons and reform schools, (2) hospitals and orphanages, and (3) military groups. These days there are exciting and worth-while tasks in each.

Although chaplains for all such assignments were once chosen almost at random among parish clergy, the past few years have seen a great new effort to screen such workers as they are employed, and to prepare them specially for their work. Thus, anyone who contemplates such a job does well to consider the duties required and the specific training which is advantageous in securing placement.

CHAPLAIN IN PRISON AND REFORM SCHOOL

IN MOST OF the state prisons and all of the federal prisons, as well as in most large reform schools, there are both Protestant and Roman Catholic chaplains. Usually,

these are men who live in or near the institution, although sometimes nearby ministers perform the chaplaincy functions. Some appointments are made, as would be expected, purely by political choice. But increasingly, men chosen for these jobs are carefully scrutinized through competitive application procedures.

What does a prison chaplain do? Often, inmates are decidedly skeptical about how busy such a religious figure is within the walls, even though they are ready to call upon the chaplain for any service or special privilege he can provide. But the effective chaplain is decidedly busy at his job. Usually, he shares the interview which each prisoner has upon admission, or goes over the admission records each time there are new inmates added.

Then it is his duty to serve actually as pastor to each prisoner during the term of the sentence. A good chaplain personally knows all the men under his care. He talks with them in their cell block, or in the play yard, or at athletic events within the walls, or in the workshop or field where their chores take them. He receives numberless letters from their wives or ministers or families, asking that messages be transmitted, or pressure be applied for release or parole. Money is sent to him for designated prisoners. When families visit, the chaplain is usually called upon for any word of hope he can give. His correspondence is large and steady.

Amid all these contacts, the chaplain who has character and initiative can be more of a help to inmates, often, than anyone else in the prison. Rehabilitation and education programs in prisons and reform schools are frequently of less importance than the personal confidence and concern of one individual who expects the inmate to "go straight." When the chaplain is that one person within the whole scope of the prisoner's experience, he oc-

cupies an obviously strategic role in the whole future career of the man or woman serving a sentence.

Alongside such person-to-person work, the chaplain's service in leading worship, preaching, and administering the sacraments of baptism and communion is also important. In many penal institutions, religious worship is a dull and wooden affair, with perfunctory singing and emotional preaching. But where the chaplain is effective in his leadership, such occasions can become significant morale-building functions, really bringing religious reality and release to the prison community. Far more ingenuity and resourcefulness are called for here than in an ordinary parish—just as far more watchfulness for pious hypocrisy and spurious "conversion" is needed.

When a man goes into this task with the realization that the purpose of imprisonment is ideally to rehabilitate and reform the inmate, rather than just to exact a penalty for society, he finds it a constant source of satisfaction. The fine distinction between firm justice and Christian kindness and forgiveness must be constantly maintained by a wise chaplain; he must never become known as "soft" or sentimental about prisoners and their actual misdeeds or characters. But he must equally avoid any touch of self-righteousness in making judgments against them. The job requires a person who knows human nature, and whose grasp also of the Gospel of Christ is so sure and adaptable that he can apply it even in the unpromising atmosphere of prison or reform school.

Preparation for this job is of course the same, at core, as for any other ordained ministry. There are a few ordained women chaplains for penal institutions. Some acquaintance during college and seminary with sociology and criminology, as well as with psychology and psychiatry, is decidedly helpful. The training courses given by the

Council for Clinical Training of Theological Students are particularly practical. "Certification" for work in federal institutions is ordinarily required by the Federal Department of Prisons, such approval being provided, after scrutiny, by the National Council of Churches through one of its departments. Chaplains for such work are advised, too, to be sure of their own psychiatric stability and balance, for duties in prison and reform school make special demands upon the minister's serenity of mind.

Salaries are usually at least the equivalent of those in the pastorate, especially when they are paid by the institution itself. Many chaplains are employed by a council of churches, or appointed by such a council to be paid by government paycheck. In a number of cases, still far too great, chaplaincy duties are performed by a neighborhood minister for a few hours a week. As the demand for adequately trained and screened workers in this field grows, hundreds more ministers should find their vocation in such prison and reform school outreach of the Church.

CHAPLAIN IN HOSPITAL AND ORPHANAGE

MENTAL HOSPITALS, GENERAL hospitals, hospitals for alcoholics, tuberculosis sanitariums, veterans' hospitals, diagnostic hospitals—the variety of such institutions grows with their size and importance in American life. Like them, the orphanage or crippled-children's home deals with people not "morally at fault" like prisoners, but with people temporarily or permanently drawn out of normal life into a routine institutional existence. In this whole field, the need for chaplaincy service is constantly on the increase.

Here the task is somewhat similar to that of the prison chaplain. Daily calls on patients must be made, with con-

ferences long or short, casual or deeply serious and religious. Hope, encouragement, and friendliness must be provided for every patient. In an orphanage or other home for children, constant pastoral warmth is the keynote, a sort of paternalism which will yet not make children dependent upon the chaplain.

In such work, there is growing realization that the chaplain needs all the training and background in counseling and informal psychology he can get. The "cure of souls," a traditional function of the pastor, can be carried out in a hospital (as in a parish) by a minister who knows distinctly where medical aid and technical therapy must stop and where spiritual help begins. In many a large hospital, the medical staff and the chaplain are in complete accord and cooperation. Particularly in mental hospitals, the ministry of religion is being given a constantly larger role. Thus, the minister who has a concern for people who are between sickness and health—in mental trouble, alcoholism, senility, incurable diseases, and so on—finds a great new opportunity opening to him in these institutions. The Council for Clinical Training constantly has requests for nominations of ministers qualified for such work, and placement of able chaplains is readily achieved. At the same time, chaplains for orphanages and similar institutions must more and more be men trained in counseling, and informed about psychiatric diagnosis, rather than men who are only good preachers or good recreation directors.

CHAPLAIN IN MILITARY SERVICE

ALTHOUGH THE STATE of the world and of the military establishment does cause the demand for chaplains in the Army and Navy to fluctuate, efficient supply seldom equals demand in this field. It is normal nowadays

for the armed services to be urgently in need of able chaplains.

What a military chaplain does is probably too well known to call for description here: friendship with men in his outfit, conducting of services, celebration of the Christian sacraments, boosting of morale, interpreting news from home or news sent home, sharing battle action with the men—all these are familiar chaplaincy duties in this generation when war or movies or TV shows dealing with war are an almost everyday fact. Chaplains are officers with rank and promotions, fully members of the service, their salary paid by the military. Although war-time chaplains serve only temporary terms, several thousand chaplains make a permanent career of this task, regarding it as a rewarding form of pastorate among men.

Requirements for the military chaplaincy are those for ordained service in a man's own denomination, plus special approval of his denomination's headquarters for his becoming a chaplain. The number of chaplains sought from each of the communions is proportionately the same as the percentage of church members each communion has in the whole population. Even though a denomination may have special or peculiar practices and demands, a Protestant chaplain is required to provide a basic ministry, including communion services, to all the men under his leadership. After being accepted by the Army or Navy, the chaplain undergoes a short resident course before he undertakes active duty. The term of service for which he signs up varies in the different branches of the military establishment, and also in the different periods of emergency or relaxation as to national defense or offense. Some ministers devote several years of their life to this task as a patriotic duty, going on to other pastorates as soon as they receive their discharge.

Obviously, certain physical standards must be met by anyone entering a military occupation. Also, in his own mental attitude, the chaplain must be assured that this work is more important or more rewarding, or both, than the civilian ministry.

There are disadvantages: difficulty of maintaining family life, uneasiness at being not fully a military officer and yet not a non-commissioned man either, morale duties often unloaded on the chaplain, callousness of the system toward hours of church service, boredom of the men regarding their own careers, and lack of contact with other leaders in the same Christian fellowship back home.

But for the man who sees the possibilities in the military chaplaincy, there are real advantages also; steady and good pay, a stated relationship to the whole community such as seldom prevails at home, adequate equipment for services, immediate and real human problems to deal with, opportunities for daring and heroism, often good family quarters in permanent barracks, and constant opportunity for evangelism among men.

Many a youth these days who is interested in the ministry for his career, but who hesitates to accept a draft classification of IV-D (ministerial exemption), has decided to accept that way forward by serving his military time in the ministry after seminary, rather than before he is through college. The armed services are particularly eager to get men directly from seminary, before domestic ties and parish habits have molded them. Thus, there is a constant demand for military chaplains, year in and year out. Reading the signs of the times would seem to indicate, too, that this situation will unfortunately not soon be ended. The military chaplaincy is a demanding and worthwhile job for many a minister in this generation.

CHAPTER 8

OPPORTUNITIES IN CAMPUS CHRISTIAN WORK

MANY STUDENTS, SEEING how greatly Christian faith is needed in their age group, decide that the church vocation for them is one which deals with the religious life on the campus. College chaplain or "dean of the chapel," prep school chaplain, university pastor appointed by a denomination, YMCA or YWCA campus worker, religion coordinator, or advisor on campus—these are the church vocations for work among students (alongside teaching, which we have already considered). What do these jobs involve?

Especially in mid-Twentieth Century, the *college chaplain* or *dean of the chapel* has become a familiar figure in the university and college scene. Many decades ago, all the Christian work on most campuses was done by the YMCA and YWCA. Then between 1910 and 1940 there arose a country-wide movement by which the denominations themselves set up their ministry on campus (the university pastor or denominational chaplain described a little later here). Since 1925, there has also been a quick-

ened trend toward appointment by colleges and universities of their own ministers or counselors of religion. Higher education was criticized for not considering religion along with other aspects of culture: one of its answers was to appoint, on some hundreds of campuses, a chaplain or dean of the chapel, who represents the school's administration in providing religious guidance. This movement quickened greatly after World War II because veterans were returning to campuses, needing special spiritual help, and because with younger students on campuses during the war, colleges had found more supervision needed over the whole developing life of youth there.

So the college chaplain now takes his place on hundreds of campuses—church-related colleges, vast state-supported universities, and other “secular” schools—as the coordinator and recognized head of the religious forces there. Usually, his headquarters is in the college or university chapel building. He leads worship on Sundays and often on weekdays, preaching sermons to the campus congregation of students and faculty except when visiting preachers are brought in for this. Weekdays he does a great deal of counseling among students, usually having office hours during which he is available for interviews. He serves on committees of faculty, and usually has academic rank within the institution himself. He coordinates the work of whatever denominational pastors or chaplains are on the campus, and often also relates the programs of Roman Catholics, Protestants, and Jewish groups among students. Sometimes the college chaplain, additionally, teaches courses in religion or Bible, or even in such related fields as philosophy, psychology, sociology, and the like. If he is an able, effective person, he can do wonders on the campus as leader, counselor, teacher, and preacher. Especially does

the college chaplain or dean of the chapel have opportunity to deal with faculty members, who often need fresh interpretation of religion at least as much as do their students.

What are the requirements of such administration-related campus leadership positions? The college chaplain must of course be a person who can deal with students. He must be alert, not stuffy, pompous, or overly dogmatic, but poised and vigorous. Because the chaplain is an ordained man, he must have college and seminary training to entitle him to that status. Often it is also necessary for him to have a Ph.D. or Th.D degree in religion or some related field, in order that he may be expert in his own subject, and so that he may take his place alongside faculty members who are all specialists in their own fields. This is particularly important if the chaplain is expected to teach in the college or university, for graduate work beyond seminary is almost always needed to qualify anyone to teach at that level. One further aspect of training sometimes looms up as important: that the college chaplain or dean of the chapel have some experience as a parish pastor, dealing with Christians of all ages and classes, before he tackles the more specialized and segmented task on a campus.

The *prep school chaplain*, of which there are also several hundred now in America, has about the same functions as the college chaplain, except that fewer academic demands are laid upon him. Among the boarding schools of the country, over 600, there is a quiet, steady demand for a small number of men who want to make this their life work. Duties in worship leadership, counseling, teaching, conferences for youth, and so on, are all part of his job. Ability to teach in another field, and perhaps do athletic coaching, are assets he may well consider. Usually,

he and his family live on the campus, sometimes in a dormitory with students to "proctor" during the school year.

Unlike these two types of jobs, that of the *university pastor* or *denominational chaplain* is usually not related to the administration or faculty of the institution, but to a church near by, or to a denominational headquarters far away. As has been mentioned, the various communions began to "follow their students" with a campus ministry at the time when more and more young Americans were beginning to attend publicly supported schools and fewer chose to attend the colleges of their own denomination. Now there are hundreds of denominationally employed men and women at work on campuses: Methodist, Presbyterian, Lutheran, Episcopal, Congregationalist, Disciples, Baptist, Evangelical and Reformed, and several other national communions; each has its corps of student workers on campus.

Often, such workers are related to a "student foundation" alongside the campus—a house or building with chapel, discussion rooms, offices, facilities for meals, and so on. At some foundation houses on large campuses, a staff of several trained leaders may be employed, as in the faith-and-life community pattern indicated above. Their primary responsibility is to minister to students of their own denomination. But most of the foundation programs also attract students of other denominations or even other faiths, because their appeal is seldom a hard-and-fast denominational one.

University pastors or denominational chaplains need the usual ministerial training to qualify for these jobs, and sometimes must have in addition a period of service in a pastorate. At some seminaries, courses are given in "religion in higher education." These are particularly

helpful as preparation. Women are welcome in this field, sometimes as second-in-command or assistant, but often as the chief staff worker in a foundation program. Relationship with the local congregation of the same denomination, within whose building the program sometimes is carried on, demands that the university pastor be a part of the life of his own communion, while at the same time being a part of the campus community. Appointment to these denominational positions is usually made by a student-work headquarters executive, with consultation among the other parties concerned: the local pastor, the governing committee of the foundation program, and sometimes the administration of the school as well.

Is this a lifetime assignment? Some men go into campus religious work regarding it as one pastorate among others. Some choose it as a lifelong task, and prepare specifically for it with that in view. Both approaches are useful. There is a continuing need for long-term and short-term workers in the denominational ministry among students.

Since the 1960's, a special development on many campuses have given rise to a church occupation differing from chaplaincies or most denominational ministries: the *staff member of a faith-and-life group*. This approach to a student Christian program began at the University of Texas, where a junior-year group of 100, men and women, moved out of dormitories and fraternities to live nearby in a disciplined social unit which was there called the Faith and Life Community. Here a pattern of daily worship, study of Christianity in an organized curriculum, and a "family" relationship in social life, took shape alongside the regular university classes and courses which the individual students continued to take. This general plan (in some respects paralleling church-related colleges clustered around English universities) led to fresh experiments in

dozens of American "covenanted communities" related to large campuses.

Because the staff member must be skilled in teaching, worship leadership, analysis of social problems, and "techniques of togetherness" (to use a specialist's phrase), this new form of campus Christian program demands a differing set of leadership abilities and training approaches in its staff members—and exerts new appeal among young men and women who may be considering Christian work among students as their occupational way forward.

Unlike any of the foregoing types of campus ministry in some places, but very similar to them in others, the *YMCA* or *YWCA* student worker inherits a long and valued tradition. We have touched upon the fact that at one time the YMCA and YWCA took responsibility for the whole voluntary religious life on most American campuses. As the college itself and the denominational programs have placed workers in the field, the role of the "Y" has changed. Sometimes freer than other programs, it is also sometimes more cramped than other programs because of its semiofficial connection with the school, or because of its being narrowed down to handle only those students whom the other programs do not reach. Yet, in the whole picture, the "Y" secretary on campus remains a decidedly important figure. He or she needs, of course, college training and some additional study, often seminary courses and degrees, or group-work courses after college. Sometimes this is a lifetime job; sometimes it leads to deanships or personnel positions in a college or to a pastorate.

Even though the foregoing descriptions have sketched differing portfolios for the chaplain, the denominational worker, the faith-and-life group staff member, and the YMCA-YWCA leader, it is true that nearly *all* campus

Christian groups are inclusive enough to encourage participation by students of very dissimilar traditions. The YMCA president may be an active Baptist, the program chairman of the Wesley (Methodist) Foundation may be a Presbyterian, the United Church of Christ social vice-president an as-yet uncommitted seeker with no religious tradition at all. With a few exceptions, student Christian programs are as widely cooperative and friendly among themselves as any groups within the churches.

Duplication and waste of effort and money do continue to hamper, however, the united Christian approach to American campuses. In some three dozen other nations around the world, an SCM (Student Christian Movement) has for decades sought to stand for the whole student Christian life and thought of the country. These national student movements are united globally as the World's Student Christian Federation, which has carried on its program since the turn of the century. But in America, partly because we have more college students than all the rest of the world combined, and partly because we have an unparalleled diversity among Christian groups nationally, there has not been a great united movement.

True, there are unified clearance agencies which relate the YMCA-YWCA's program with those of the denominations. This National Student Christian Federation bears real promise. But a large task awaiting any worker in the student Christian movement program is the welding together of a practical, inspired, unified Student Christian Movement in this country. It may not be achieved soon, but it is an important goal.

Briefly, it should be indicated that a national program not related to the ones just mentioned, the Inter-Varsity Christian Fellowship (IVCF), carries on a vigorous enter-

prise on several hundred campuses, with many full-time workers. This program, while it has few local staff workers, employs a number of traveling leaders. Its emphasis is theologically and ethically more conservative and literal than that of the larger Christian movements on campuses. College and seminary training is usually needed for its work.

SUMMARY

AS IS OBVIOUS from this discussion, there is need for many hundreds of young people to prepare for jobs interpreting Christianity on our campuses. If you are interested, you may seek a position with a college, university or prep school, a denominationally related task, or one with a national student Christian agency like the "Y" or the IVCF. This is an absorbing occupation.

More men than women are wanted in this field, thus far. But hundreds of both, qualified by college training plus seminary or other graduate work, are sought. Some people regard as handicaps the assignment to one age group, the lack of a steady and continuing congregation, the academic intellectualism of a college situation, the exhausting energy of generation after generation of eager and demanding freshmen. But others declare that only on campus can Christianity reach the leaders of thought for the future—at the very point in their growing experience when such a ministry is deeply necessary.

Some Christian workers do become comparatively complacent and static as they "retire" into a campus atmosphere removed from slums, industrial wrangles, and even suburban country-club life. But other Christian workers exult in the constant challenge which student questioning presents, and are stimulated by the daily task of coping with the variegated demands of eager, developing younger people.

CHAPTER 9

OPPORTUNITIES IN CHURCH MUSIC

MOST CONGREGATIONS HAVE an organist. Thousands have, as well, a paid choir director. But for both functions, the vast majority are part-time, twice-a-week workers whose main career and income are elsewhere. In this situation, which will of course continue permanently, there is now a growing number of fully employed positions in church music. This is a lifetime profession for which a man or woman makes thorough professional preparation.

Titles for the position vary from *organist and choir-master* to *minister of music* or *director of music*. A few large city churches have several organists and choir directors, because many services are scheduled. In most parishes, however, one person takes charge of the whole musical program of the congregation. Duties are, therefore, largely the same whatever the title.

First among such duties is training of the choir, whether organist services are expected or not. Choice of repertory—anthems, preludes and postludes, responses, solos, and seasonal cantatas—is another responsibility (especially in program.

churches where a large library of music inherited from the past does not dominate the selection of numbers). Recruiting and training of age-group choirs, such as the youth choir, children's choir, and so on, are likewise involved. Often there is need for interpretation of music to the parish or community, in talks and training courses or at conferences or leadership schools. Finally, there is sometimes a parish arrangement by which vocal lessons are given to choir members by the director of music, individually, in return for ensemble singing in the church.

To handle all these assignments wisely, the parish music director must evidently have a broad and thorough training. Yet there is great diversity of training for the field, as indicated when we ask any group of church musicians about their preparation: (1) Some go from high school to music conservatory, taking there only technical music training with no special reference to religion or group work. (2) Some graduate from college, with or without a major in music, and with or without graduate training in general music or church music. (3) Some attend a special four-year college which trains for the task of leading church music, the best-known example being the Westminster Choir College in Princeton, New Jersey. (4) Some take the equivalent of college work at a conservatory or major school of music. (5) Some go on after college, where they have majored in music or religion, to secure a Master of Sacred Music degree at a school equipped to give such a course.

The fact is that workers with each of these levels of preparation are needed in churches across the land. As congregational budgets have become more and more stable, and congregations larger, more career church musicians have been steadily in demand. As the public schools train a *capella* ensembles and emphasize good

classical music, churches are sometimes veritably shamed into providing better music themselves. Radio and television have aroused further need for adequate church musicianship. Thus, the graduate schools of church music report that they have little trouble placing all their students in significant parish jobs. Christian churches are paying more attention to good music, and paying more money to get it.

For the young man or young woman with musical talent and deep interest in Christianity, therefore, the directorship of music in a parish is an appealing job. Such similar positions as that of college chapel music directors, teaching music on a campus while also leading parish music at a nearby church, offer even further diversity. In a number of large churches, it is generally agreed that the music director exerts an influence upon youth and children, and possibly even on the Sunday worshipers, which exceeds that of even the pastor himself. A dedicated, trained person in this job faces immense possibilities in today's growing Protestant emphasis upon good music.

CHAPTER 10

OPPORTUNITIES IN CHURCH SOCIAL WORK,

YMCA, YWCA

AMONG THE THOUSANDS of social caseworkers and group workers now employed in America, there is often a keen realization that social ills—alcoholism, broken family life, delinquency, and so on—demand answers far deeper than mere physical relief or secular counseling can provide. “What this family needs, with its desperate mother, drunken father, and defiant children, is to find its place in a Christian congregation and in a discovery of how to pray and gain strength from God!” said a social worker.

Yet, most employed social workers are not free to use ideas and claims beyond those of social techniques of a nonreligious kind. If a caseworker for the county advocates Christian “conversion” as one primary step a person must take, there may well be a complaint to headquarters that a publicly employed social worker has no business dipping over into the field of religion. In such a situation, the

church social worker and the YMCA or YWCA worker have a whole kit of resources in addition to what the secular social worker can use.

A *church social worker* may be employed by a congregation to help its members and those outside its membership, especially those who live in a slum or some other disadvantageous area. Or, he or she may be on the staff of a church-related social settlement, working entirely within an underprivileged or blighted section of city or country. There are several hundred such church-related settlement houses in America, each seeking professionally trained and dedicated Christian leadership. For many of these, a Master's degree in social work, after college preparation, is required for staff members. Or the requirement may be for a Master's degree in church social work, such as various seminaries provide nowadays. Because the church social worker needs to be professionally at home among secular social workers, the Master's degree in one of these fields or the other is strongly to be recommended.

Also, because the church social worker must know how to apply specific Christian insights as he or she goes to work with people, considerable religious training is equally necessary. The church social worker, in casework or group work, is so constantly confronted with trying situations and tragically upset people that he or she is frequently prey to loneliness and cynicism about what Christian faith can really do. Thus workers are needed in the field (dozens in any one year) who are strong both in their religious conviction and in their social work technical training.

Workers in YMCA or YWCA have a similar opportunity as they deal with people not primarily concerned with church as church, but with a program which helps them socially and personally whatever its religious motive. Both

the "Y's" are world-wide organizations, employing thousands of workers in scores of countries. Membership has multiplied in the past several decades. Some areas of both organizations seem to the observer completely "secular," remote from evangelical claims such as the "C" in their name suggests: great hotel-like skyscrapers in cities, swimming pools and cafeterias and gymnasiums, bowling clubs, forums of secular speakers, summer camps where religion is hardly mentioned, and so on. Yet other areas in the "Y" are deeply and avowedly Christian: hundreds of Hi-Y and Tri-Y clubs and conferences, YWCA race relations programs, men's witness teams for evangelization, Bible study groups, lecture series of Christian speakers, religious retreats, religious tracts, and religious statements of purpose. In its million-dollar-a-year publishing program, Association Press, YMCA emphasis is specifically that of Christianity. Indeed, there are such diverse currents in this vast program that a multitude of different kinds of motivation and training are needed in it.

Systematic standards govern the personnel policy for appointing "Y" secretaries. The YMCA must secure hundreds of new professional staff members each year, and the YWCA with its smaller program seeks scores also. College training is the minimum requirement for secretaryships, and graduate work is mandatory before full appointment can be made. A college major in sociology, psychology, or religion, or in preseminary subjects as suggested in Chapter 12, sets the stage for graduate study, which is in fields required by the "Y" for a particular appointment.

Variety among the staff duties of the "Y" is amazing. Recreation leadership is of course one major area. Business management, boy's or girl's work, vocational guidance program, publicity, teen canteen sponsorship, evening-classes educational work, pastoral counseling, religious-

program direction, fund-raising, young-adult discussion leadership, camp program, high school organizations, social-action committees, interracial programs—an endless diversity of duties. Pay is adequate, usually paralleling high school teachers' salaries.

Is this a "Protestant" program and a Christian program? In motive and background, it is decidedly both. But in its approach to its task, the "Y" outlook leads both the YMCA and YWCA to deal with people regardless of creed, making no religious demands of them except that of sharing the program. In some countries the majority of "Y" board members and in America 25% of membership, are Roman Catholics. In some cities, on the other hand, the "Y" is definitely set over against the Catholic Youth Organization or the Knights of Columbus where these are strong. A constant reappraisal of religious message and rootage is made by both the "Y" organizations.

It should be noted that both the YMCA and YWCA do have a national program on college and university campuses, which we looked at in Chapter 8. Such leadership for student "Y" program, often having more theological training than other "Y" secretaries need or have, exerts a significant influence in the whole life of the organizations. A frequent method of moving into effective leadership in the world-wide "Y" program is to start out in campus work, later taking that experience into the larger movement.

Partly because of its millions of dollars' worth of buildings, its great Christian history, and its entree into several million lives through varied program activities, the "Y" movement represents another of the vital possibilities for Christian service in this generation.

CHAPTER 11

OPPORTUNITIES IN THE INTERCHURCH MOVEMENT

UNDOUBTEDLY, THE MOST striking fact about Protestantism in our time is its new-found *unity* of purpose, theology, and program. This has appeared in (1) mergers among denominations, and (2) formation of councils of churches.

As to mergers, these are a dramatic reversal of history in this century, for the whole record of Christianity for some 1,900 years showed nothing except divisions and splits. In some centuries, there were dozens; in others just a few. The monastic movements in the Roman Catholic Church, each a little denomination in itself with peculiar practices, are evidence that in thousands of cases this tendency among religious people to split up has been typical—as it has in every world religion.

Yet in the past 75 years, there have been dozens of significant mergers among Christian groups. The largest, for example, among American groups was that of several Methodist groups which between World War I and World War II united to form one vast unit of Christians. This is an important new trend in Christian history.

Even more impressive has been the astonishing growth of Councils of Churches in America and to a lesser extent elsewhere. For in this country, 35 years have seen the number of these federations of churches grow from 30 to some 900: a new Council of Churches was formed about every three weeks during that period, in towns, counties, cities and states.

This is evidently a monumental new trend, for nothing like it has been seen before our generation. "We intend to stay together," declared the World Council of Churches in 1948 as it then united 150 national bodies from 45 nations (numbers now considerably exceeded). The National Council of Churches which came together in 1950 in Cleveland united then 29 denominations into one great Council, representing 31,000,000 members, Protestant and Orthodox, which has also added many millions of members.

Young people, seeing this as the most important and exciting development in the contemporary scene, ask, "How can I serve to advance *that* movement in my lifetime?" At the same time, there have arisen demands for at least 3,000 full-time workers in the Councils of Churches, each needing some special training for the job. Because the denominations still allocate far more to their own programs than to joint or shared programs, salaries are small and budgets inadequate. There is more income to be had as a pastor, usually, than as the executive of the town's Council of Churches.

What does the Council of Churches executive do? That depends, of course, upon how large his or her area of work may be. In a large city Council, there are departments of evangelism, worship, the arts, cooperative church planning and placement, social service, radio and television, political action, youth work, religious education, leadership training for Sunday schools, and a host of other

responsibilities. Sometimes there are staff people, men or women, to handle one of those fields only: a social action executive, frequently a religious education executive, a radio director for the Council of Churches, and so on.

Offices for this work may be anything from a room over a store somewhere, to a complete small office building, or a roomy, renovated residence. The huge, well-appointed skyscraper in New York City, The Interchurch Center, is of course a unique headquarters. But in any Council of Churches office there are stenographers, a library, audio-visual equipment, tracts and booklets, and a welter of other aids which help the Council do its job.

A survey of a city or county is needed to establish where church effort should be made; the Council of Churches as the interdenominational agency takes it over.

A visitation evangelism program seeks to send laymen out two by two to witness to their faith among unchurched people; the Council organizes it.

There is a call for a "Pastor's Study" radio hour at midnight, answering doubting or desperate phone questions; the Council gets the man to do it and arranges the program weekly at the radio station.

The newspapers ask for the area Protestant reaction to a national policy; the Council votes on it and provides an opinion for its members by majority approval.

A new suburb asks for a church to be located in its midst; the Council's committee representing the various denominations apportions it to one of them, agreeing to apportion another area to another communion.

A united church musical festival is planned; the Council is the logical sponsor for it.

A chaplain is needed at the jail or state hospital; the council chooses the man and often secures money from its member groups to pay his salary.

A neighborhood finds its church-school teachers are poorly trained; they ask that the Council set up an interdenominational leadership school for them.

How does a young person head for this demanding but exhilarating job of Council of Churches leadership? One way is to go through college and seminary and to do a task well in a local parish, being awake to the needs of Council work regionally or nationally. The other way is to plan college courses and seminary courses—and even the choice of seminary itself—for eventual entry into this interdenominational work. The Personnel Department of the National Council of Churches (475 Riverside Drive, New York 27, N. Y.) receives applications and recommends personnel to its branches and area Councils. Their general requirement is that a person be outstandingly effective in a certain sort of work if he or she is to undertake Council of Churches leadership.

True, the area executive often longs for a small group to which he can belong, in one place, and which in a sense can belong to him. His or her pay is not very large in Council of Churches work. But in this world-wide movement many a minister and layman is finding here the key to a far greater effectiveness for the Church in the whole scope of modern life. It is a strategic occupation.

CHAPTER 12

PREPARATION IN HIGH SCHOOL AND COLLEGE

AS ANY PERSON, at any age, comes to the decision that a church occupation is what he or she is "called" to enter, certain definite kinds of education and experience leading up to the actual job will present themselves.

GET A GOOD EDUCATION

TO BE SURE, there are all levels and kinds of education and background represented among church workers today. Ministers in the storefront missions in thousands of American towns and cities may never have finished grade schools, and yet have effectiveness in their job among poorly educated people. Or a man who has his graduate degree in electrical engineering may shift to seminary and bring to the ministry a strange combination of higher mathematics plus theology and public speaking. Often a man or woman with little training makes a more earnest and dedicated Christian leader than many others who have a goodly selection of academic degrees after their names. Some of the greatest Christian leaders have been the sim-

plest, least "educated" ones in the matter of formal learning.

But the fact is that such leaders can minister to only certain groups of people, and are usually unable to serve effectively among educated, college-trained sections of our population. The man who is to deal with the whole personality of human beings who need help must know a great deal about the whole personality. A doctor, who deals mainly with physical ills, must be thoroughly trained to enter his profession. Lawyers, teachers, engineers, social workers—all are required to meet definite standards before they can go to work. Thus the church worker, whose occupation involves more than any of these others—psychology, social studies, Bible interpretation, philosophy, literature, mass communication, music, art, history, and many other fields—must be especially well educated if he is to know his way around in the total culture of our day.

What sort of college training is best for anyone considering church work? The broadest answer is: *the college training which most widely and deeply opens one's experience to the whole of human culture.* It is generally felt that a smaller liberal arts college provides a social setting which is more favorable to the best growth than some of the larger more impersonal universities. There is no reason why first-rate preparation for a church vocation may not be had in any good school, but the more a student gets the feel of "community" where he studies, the better he is likely to be prepared for work with people in such community later on.

What major? The American Association of Theological Schools has suggested that such major fields as English or history, philosophy, psychology, sociology, in approximately that order of preference, depending upon the individual and the campus, make the most useful background for theological study. At the same time, firsthand acquaint-

tance with mathematics and the exacting sciences, providing serious experience in scientific method, is an imperative, since this is the over-all temper of our present-day learning. One ancient and one modern language are similarly recommended. Usually, it is not recommended that a college major be in religion (if that is possible on your campus): the old exhortation is to "get your culture in college, your theological culture in seminary."

What extracurricular activities? That question applies to high school as well as to college. It applies to summer experiences, too. The goal of the person who might want to enter a church vocation is to share as fully as he can in athletics, study clubs, musical organizations, Hi-Y or Tri-Y, Student Christian Association, student government, and any of a dozen other kinds of nonclassroom programs. During vacations he or she may well seek job and travel experiences of as wide variety as possible: work camps, caravans, students-in-industry projects, camp counselorships, manual work jobs—each an opportunity to deepen acquaintance with all sorts of people and situations.

Then, after graduation from college, most of the church vocations require further study—as the listing in Chapter 2 indicates. Each Christian communion has its own seminaries or other training schools, and there are in addition many similar institutions which are undenominational or "inter"-denominational (sponsored by two or more denominations officially). For the ministry, the course in nearly all of these leads to the Bachelor of Divinity degree (B.D.), for three years of study. For other church vocations, the seminaries or other training schools provide a Master's degree in religion or religious education (M.A.R. or M.R.E.) for two-years' work in most cases. Reference is made to these also in Chapter 2 above, where the various jobs are listed.

In all, education for the ministry, and for many other church positions, requires, for the major denominations, 11 years' study after grade school: four in high school, four in college or university, and three in theological seminary or divinity school.

If a man or woman wants to go beyond that — and 11 years sounds rather like eternity to anyone still in high school: there is the Doctor of Philosophy degree, or Doctor of Theology (Ph.D., or Th.D.). This is for those who plan to teach in college or seminary, and it usually takes three more years beyond the seminary course — 14 years after grade school. But for anyone with such a scholarly bent, learning has a special appeal and is a joy. In the field of religion, as in most others, there must be some people who become deeply expert in special fields of the whole subject.

As we suggested above, thousands of ministers and other church workers do not have the "standard" training outlined here. Without it they may be very useful indeed, if their earnestness and consecration are great. But among the great central denominations which comprise the bulk of Protestantism, the requirements for full college and seminary education are rather strictly enforced. Preparation for a church occupation is emphatically important, and anyone looking in this direction vocationally does well to learn all he or she can, in school and out of school, before tackling the task.

Adding up all that has been said here, and interpreting it in terms of actual courses and programs, what do we have?

DURING HIGH SCHOOL

WHATEVER YOU MAY do in school hours, be sure that you take as full a part as your ability will let you, in church activities and other social and spiritual activities.

Be an active member of the youth group at your church, helping plan programs, and assisting in worship and discussion as fully as you can. If there is a Hi-Y or Tri-Y, carry part of its program. Learn all you can, too, from Sunday church school, later possibly teaching a class yourself if that is practical: there is no better way of learning a subject than having to teach it to other people. If reading is suggested in the youth group, or church school, try to get hold of that also. If a vacation church school is held in your parish or community during the summer, take a hand in leadership there if you have opportunity.

In addition to such activity where you live, regional conferences, rallies, and institutes may well claim your interest while you are in high school. "Who will go as our delegate to this conference?" is a frequent question in local groups — and one which you sometimes may well answer with, "Count on me!" A little extra effort or earned expense, a borrowed ride — and you may find yourself sharing a variety of deep experiences at area gatherings and rallies. This does not mean constantly pushing yourself and trying to become "a big operator" in religious groups; indeed, nobody commends that sort of approach. But it does mean offering what you have to give, in the widest range possible, and seeing from within just what the great outlines and concerns of church life are in your own generation.

More and more, there is an additional sort of opportunity available for high school young people as they seek to know what the Church is and does. This is the youth caravan or work camp. Either of these programs — of which there are several hundreds in the various communions each summer — involves an informal team going into a situation where a job needs to be done, for six to 12 weeks, and tackling everyday problems they find there.

The *youth caravan* is often such a team made up of two girls and two boys (probably not younger than 17) and a somewhat older adviser, the five going to work for a week in a succession of local situations. They live in homes of the community and work in various aspects of the parish program: taking a religious census in a small town, painting the primary department, organizing a song-learning festival among the local young people, starting a vacation church school with local teachers, helping to build a worship center in the room where the youth group meets, and so on. At the end of the week, people of the parish pay the caravan's way to the next location (sometimes with real relief, because they have stirred up so much activity in a sleepy little town). At the next place, the caravan again sizes up needs and carries out its program to meet them. All of this follows a period of training in which a number of different caravans share inspiration and "know-how." It is also followed by a brief appraisal session, usually, at which each caravan recounts what it has done and learned. Much of this is like a church-related Peace Corps, which indeed got some of its program ideas from the same sources.

As most Christian young people know, the *work camp* does somewhat the same sort of thing on a larger scale. It has been developed since the 1930's, at first under the leadership of the national Quaker social-service agency, the American Friends Service Committee. In a work camp—as these are now organized each summer, many of them abroad, by several dozen religious agencies—a group of young people numbering anywhere from a dozen to three dozen live together for ten or twelve weeks, their main purpose being to share a community job and to become deeply acquainted with each other and with people in the area while they do this. The job itself may be building an

earthwork dam to provide a small town with a water supply, refurbishing a building for community uses, constructing a playground, carrying out a hookworm-control program with government supervision, laying a sewage-disposal system where there has been none, etc.

In such a project, the fellows and girls sharing the unit come to know each other well, and come to appreciate the problems and the group life of the community as never before. After the project work is done for the day, the work camp group has discussions, often with a speaker from elsewhere, and usually shares times of square-dancing and other recreation. At the end of several months, members of a work camp usually find that they have entered a whole new phase of social and spiritual understanding.

In preparation for a church occupation, how do youth caravans and work camps provide any special advantage? The answer is that here young people go into a situation and do the work of the Church—without being professional workers of the Church—and thus find out from within just what the Church is doing. The caravaner or work-camper is not a minister or missionary or director of Christian education, but remains merely a student doing summer work. But here he or she gets the feel of actually tackling the problems, in the situations with which Church workers themselves deal. If during your high school days (or college days later, if you do not get started so soon) you can share such a project, you may well find it the most practical and exciting preparation and “trying-out period” for church work that you could ever lay hands on.

Granting that this is the sort of extracurricular and summer activity a high school student may well include in his or her schedule, what should the academic side of high school include?

Here the same general lines are to be followed that were suggested above for college major study. The high school course should be the academic or college-preparation curriculum, and should include whatever leads to the diploma in that field. Especial emphasis goes to courses in *English and self-expression*, for whatever a church worker does, he or she must first of all be able to convey meanings, to teach, to transfer vividly their thoughts to others. A study some years ago made by the National Education Association showed that, strangely, college students who were good in their English courses, and liked them, made better adjustment to fellow students socially, and to families at home, than any other group. Study of English is study of expression, and also study of what literature records of human experience and thought—rather than study of inanimate things, impersonal processes, or mathematical formulas. A similar field, of course, is *history*: as we learn what men and women have done in the past, the bases for their decisions, the effect of their actions, we are better prepared to deal with men and women today. Other high school courses such as those often labeled *problems of democracy or citizenship*, as well as studies in *the languages, art, and music*, are also particularly useful to anyone who considers a church vocation as a career. Here too, a language and a demanding science course are important.

What sort of grades should one achieve? Not necessarily straight A's—but then not D's either! Anyone planning to lead people and direct their thoughts should have a general school average of C or better—that is, should certainly be in the upper half of the class. If we talk in terms of “intelligence,” even though this brings us into the complicated field of tests and scores for personality and mental power, we may say—at a hazard—that a student looking

forward to a church vocation should have an "IQ" of 110 or above. The person who finds it hard to grasp ideas, or who cannot convey them to others, will find it difficult to enter one of the church fields of work. Such factors may well be disclosed in high school, and may indeed keep a student from being admitted, because of poor grades, to college.

But the over-all requirement for the high school candidate for a church occupation is that he or she have a rounded, balanced experience: not too much athletics, nor over-zealousness to get good grades, nor too rollicking a social life, but a sensible combination of all aspects of growth and training. If you leave high school for college as a well-balanced person, you will probably be one from that time onward.

DURING COLLEGE

AT THIS LEVEL of training, too, let us first consider the outside-of-class activities which are most constructive for anyone considering a church occupation.

Here again, it is important that you stay as close to the center of church life in your community as you can. That may mean the college church, the Student Christian Association or religious council, or a denominational program at one of the larger schools. Indeed, many a student who has an inkling he or she may study for a church job chooses college with religious atmosphere in mind.

"Is there a good proportion of students at that campus who are genuinely concerned and active in their religious life? Is the faculty hostile or neutral or convincingly Christian? Are there leaders and organizations in or around the campus which promote growth among students interested in the problems of faith?" Not only to choose a college with such considerations in mind—alongside many

others—but also to take advantage of such opportunities once you settle down on the campus—is wise procedure.

Sometimes the church-related college which seems to have religion written all over it will actually turn out to be very secular and ungodly, while at the big, seemingly pagan university there are dozens of eager student Christian groups which decide that since the administration does nothing about religion, they had better do something themselves! But then sometimes just the reverse is true: the church-related school may be really religion-related, while the secular school by its whole series of assumptions makes the life and growth of faith next to impossible. Size up the schools with that question in mind, and size up your own weekly schedule in college so that first things will come first, religion-wise.

Of course, such student Christian activity in college means a great variety of activities. It is certainly not just a series of pious prayer-meetings and hymn-sings. A good student Christian program gives you, rather, an experience of Christianity you can usually not have had before college, nor can you get it after you graduate. For here are lively discussions, with “no holds barred,” among young people all of whom have about the same immediate background and level of thinking. Here are worship services planned by laymen and speaking from informal faith. Here are campaign fund drives, mission projects, “deputation teams” sent to speak and lead worship in nearby towns, week-end work-camps where fellows and girls discuss real theological issues as they wield pick and shovel, lively sessions far into the night about religious claims, Bible study groups early in the morning with keen comment and debate.

As at the high school level, there are also many conferences, retreats, institutes, and other projects in which

the candidate for church vocations finds great interest. In every area of the country, as in every country among a list of dozens around the world, there are regional student Christian movement conferences in June and sometimes also in midwinter. To go as a delegate to one or more of these is a deeply rewarding experience. Beyond these, to be sent to a great national student Christian conference, of which one is held each Christmas-time in America, is an added advantage. The rise and sweep of broad convictions, the realization that thousands of other young people share your own life goals, the vivid worship services, the notable speakers—these can become part of your preparation for a church task while you are in college.

Other student religious training opportunities, in addition to caravans and work-camps, include students-in-industry projects, overseas work projects, traveling seminars, and training units of various kinds:

The *students-in-industry project* usually brings a group of a dozen or two-dozen students together under Christian auspices to live together cooperatively for the summer, each student earning money daily at his or her own job. In the evenings, as in a work camp, the whole unit shares its study, evaluation sessions, and recreation. Here students often get a chance to see "how the other half works," and to try to apply high, abstract principles to ordinary jobs. One obvious feature of the students-in-industry project (of which there are now several dozen across the country under Church direction or initiative each summer) is that while you learn you also earn, a point not unimportant for most of us.

Overseas work projects, under similar agencies, usually cost money, but make a summer's trip abroad far more worth while than "just seeing things." Like these, the *traveling seminar* abroad also costs money, but instead of

manual work, it provides on-the-spot study programs dealing with aspects of social or cultural life in the various countries visited by the group. All are usually under Christian or Church jurisdiction, and all have excitement and value in their programs. By the time college graduation comes, the student who has shared any such experience is further along in his Christian growth than his classmates who have not. You would do well to build this sort of work-study-and-worship interlude into one of your college summers.

RECOMMENDED PRESEMINARY COLLEGE PROGRAM

TURNING TO THE academic side of college or university life, we find again many features which are just extensions of what was done in high school. *English* and *history* continue to be paramount, but now *philosophy*, study of ideas and the wholeness of things, and *psychology*, study of how the human mind works, are added. Some acquaintance with *sociology* is equally important, along with specifically cultural courses in *music*, *literature*, *art appreciation*, and the like. *Economics*, *politics*, *sciences*, such as biology, anthropology, and physics, will all help you relate your knowledge to the great material achievements of our time. One or more *languages*, ancient and modern, will be needed, and if you can add courses in *religion*, without concentrating on that field, the liberal arts curriculum you choose will be well rounded. If you are required to take *military training* in some form, you may be able to find even there some helpful discipline.

Doubtless the most convenient and authoritative way to present the whole picture of the academic choices for your college years, is to reproduce here the widely used counsel which the major theological seminaries themselves have agreed on and published. Here it is:

STATEMENT ON PRESEMINARY STUDIES*The American Association of Theological Schools***I. The Function of Preseminary Studies**

College courses prior to theological seminary are not ends in themselves, but are means toward the realization of certain ends without which a minister is handicapped. The college work of students looking to the ministry should produce at least three broad kinds of results. We may expect that these results will tend to be realized through certain kinds of college work. We state the kinds of results, together with the types of courses and other experiences which should tend to produce such results.

1. The college work of a preseminary student should result in the ability to use certain tools of the educated man:

(a) The ability to write and speak English clearly and correctly. English composition should have this specific purpose, but this purpose should also be cultivated in all written work.

(b) The ability to think clearly. In some persons this ability is cultivated through courses in philosophy or specifically in logic. In others it is cultivated by the use of scientific method, or by dealing with critical problems in connection with literary and historical documents.

(c) The ability to read at least one foreign language, and in some circumstances more than one.

2. The college work of a preseminary student should result in acquaintance with the world in which he lives:

(a) The world of men and ideas. This is aided by familiarity with English literature, philosophy, and psychology.

(b) The world of nature. This is provided by knowledge of the natural sciences, including actual laboratory work.

(c) The world of human affairs. This is aided by knowledge of history and the social sciences.

3. The college work of the preseminary student should result in a sense of achievement:

(a) The degree of his mastery of his field of study is more important than the credits and grades which he accumulates.

(b) The sense of achievement may be encouraged through academic concentration, through "honors" work, or through other plans for increasingly independent work with as much initiative on the student's part as he is able to use with profit.

II. Subjects in Preseminary Study

The following is regarded by the Association as a minimum list of fields of study with which it is desirable that a student should have acquaintance before beginning study in seminary. These fields of study are selected because of the probability that they will lead in the direction of such results as have been indicated.

It is desirable that the student's work in these fields of study should be evaluated on the basis of his mastery of these fields, rather than in terms of semester hours or credits. That this recommendation may help the student faced with the practical problem of selecting courses, however, it is suggested that he take 30 semester courses or 90 semester hours or approximately three-fourths of his college work in the following specific areas:

English — literature, composition, speech, and related studies. At least 6 semesters.

History — ancient, modern European, and American. At least 3 semesters.

Philosophy — orientation in history, content, and method.

At least 3 semesters.

Natural sciences — preferably physics, chemistry, and biology. At least 2 semesters.

Social sciences — psychology, sociology, economics, political science, and education. At least 6 semesters, including at least 1 semester of psychology.

Foreign languages — one or more of the following linguistic avenues to men's thought and tools of scholarly research: Latin, Greek, Hebrew, German, French. Students who anticipate postgraduate studies are urged to undertake these disciplines early in their training as opportunity offers. At least 4 semesters.

Religion — a thorough knowledge of the content of the Bible is indispensable, together with an introduction to the major religious traditions and theological problems in the context of the principal aspects of human culture outlined above. The preseminary student may well seek counsel of the seminary of his choice in order most profitably to use the resources of his college. At least 3 semesters.

Of the various possible areas of concentration, where areas of concentration are required, a major in English, philosophy, or history is regarded to be the most desirable.

III. The Nature of This Recommendation

The Association wishes to point out two characteristics of the list of preseminary studies it is recommending:

First, this is a statement in minimum terms. We make no attempt to list all the work which it would be profitable for a student to do. It is thus possible to include many other elements in one's college courses, while still working in what the Association regards as the first essentials.

Second, the emphasis is on a liberal arts program because, in the judgment of the Association, the essential foundations for a minister's later professional studies lie in a broad and comprehensive college education.

COUNSELING AND GUIDANCE DURING YOUR COURSE

BOTH IN HIGH school and in college, as you have access to programs and persons providing vocational and personal guidance, you do well to make use of such opportunities as fully as possible. Various kinds of helpful procedures may well be in your mind as you seek such counseling.

First, be aware that in the field of testing there are at least three kinds of tests, looking toward three kinds of evaluation. One is the *interest* test, which helps a student find out the field in which he is really interested for his career—without any information as to whether he has any ability to make good in that field or not. A second test is the *aptitude* test, which seeks to rate your particular abilities and discover what sort of job you are physically and mentally equipped to do best. A third kind is the *psychological* test, which helps you and your counselor know what sort of person you are—your moods, emotional stability, willingness to be ordered about or eagerness to order others about, and so on. It is important that as you undertake tests in any of these groups you know which is which. For example, do not make the mistake of deciding that because an interest evaluator shows you want to be a concert pianist, you have the skill and genius to be one. All it shows is that you would *like* to be one.

Second, realize that printed tests in this field are really just an aid to be used by flesh-and-blood persons in counseling you individually. It is unwise to change your whole

course or career decision just because this or that test points in a different direction. These tests are far from infallible. Rather, they are designed to help a person know more about you so as to give you wiser guidance. Thus, it is the counselor, interpreting what the tests may say in an interview or a series of interviews, who really gives the practical suggestions.

If you do not indeed know, however, where your interests lie, go to the guidance counseling office available to you and ask for an *interest* test, with counseling to follow. Or if you wonder what your main equipment as a worker is, go in and ask for an *aptitude* evaluation. Or, if you have questionings and doubts about what sort of personality you are emotionally or socially, seek some means of *psychological* evaluation to enable you to know yourself.

When it comes to your grade-rating academically, you may need counseling of a different sort. For unless you have a record which is average or above average, in both high school and college, you may not be adequate to tackle a church occupation and the graduate training which it will require. If your marks are below average, perhaps you may take comfort in the usual reasons: (1) that you have been too busy with important extracurricular activities to get good grades, or (2) that you are the steady, persistent type who may make up in doggedness what you lack in brilliance! Be sure, in any case, that most theological schools or graduate schools to which you may apply after college will require good grade standing. This is especially true if you plan to go on after seminary for advanced work (unless you have more A's than B's, you probably will not qualify for such post-seminary study several years after college graduation).

An increasing number of theological schools are requiring or requesting that applying students take the Gradu-

ate Record Examination, which is a standard test given several times yearly in every section of the country to college students, evaluating their achievement in various fields: ability in verbal or computational thinking, and in history, chemistry, fine arts, and a further variety of specific fields. Full information as to the whole program of the Graduate Record Examination, with places and dates at which it is given, may be had from Educational Testing Service, at either Box 9896, Los Feliz Station, Los Angeles 27, California; or Box 592, Princeton, New Jersey. The GRE, as it is familiarly called, provides fairly dependable evidence as to a student's advancement in the various fields in which he chooses to take the test.

DO NOT ENTER A CHURCH VOCATION BEFORE YOU GET TO IT

A FINAL WORD concerns the vocational and social danger of becoming a "professional" religionist while you are a student in high school or college. Not only may a student segregate himself or herself from companions and classmates by this means, but the process may also impair real learning later on.

For example, many a student for the ministry becomes in some informal or formal way the pastor of a church while he is in college. He may preach every Sunday when he is barely 17 years of age, make pastoral calls, and in most ways become a full-fledged minister. The reason is usually that he needs money to get through college. But often in the process he adopts conventionally "pious" or "preachery" attitudes, and develops the unfortunate sense of being set off from his own generation by what he is doing. Or, equally to be regretted, he produces a sermon every week even though he has never studied theology or sermon-making, learning to do so by some hand-to-mouth

method. This means that he is likely to arrive at theological school some years later with habits of thinking and preaching so deeply ingrained that the professors there will seek in vain to show him adequate and skillful procedures.

The same sort of "beware" should be heeded by a girl who devotes herself to a mission Sunday church school class so thoroughly that she neglects her studies and becomes "professionalized" before she is trained. She too, when she arrives at graduate study later, may find she has so long been able to "get away with" doing the job of religion before being soundly trained, that she will be impossible to redirect into wiser and more fruitful channels.

Thus, the rule would seem to be: *Do not get into a church occupation until you have adequate training to do so.* If necessity requires you to start doing the job before you are trained for it, then earnestly seek informal direction and instruction as to how the work is to be done. For if the task of the Christian faith is worth doing at all, it is worth tackling with all the devotion and training and discipline we can bring to it. College should be a time of learning *for* religious leadership—not chiefly of earning *from* religious leadership.

THE MILITARY REQUIREMENT

FOR MEN, CLASSIFICATION under Selective Service for military conscription depends importantly upon the what and where of their schooling. Normally deferred (as is every student) until college work is completed, the candidate for the ministry sometimes chooses to go ahead to his graduate work in seminary with the same Selective Service classification as any other student has, assuming that he will finish school before his calling-up age. Or he

may decide to apply for the IV-D classification, which exempts him as a preministerial candidate attending school until he is ready for ordination. In general, Protestant ministers have reservations about the IV-D classification, which separates ordained men and candidates for ordination as special cases unlike anyone else: this, as we have seen, contradicts the general Protestant view of Christian vocation as it applies to ministers. Clergy exemption was secured by clergymen of a different tradition, and is often accepted with uneasiness by Protestant ministers.

Some candidates for the ministry prefer—and some seminary advisers recommend—a man's serving his military time under the Draft, rather than accepting the IV-D exemption. The claim is made that this identifies preministerial candidates with their generation in a constructive way. Other candidates sometimes inwardly resolve to spend a period equivalent to the Selective Service term in military chaplaincy work later on. Yet many regard training for the ministry as so important that no "atmospherizing" delay is justified. It is also true that military service is by no means the only way fully to "serve one's country" in peacetime or wartime. Unless a young man is a conscientious objector to war (as many candidates for the ministry are), the fewer special exemptions he claims, the more normal and helpful his ministry may well turn out to be.

CHAPTER 13

CHOOSING A SEMINARY

POSSIBLY THE MOST influential step anyone takes in preparation for a church occupation is selection of a theological school, divinity school, seminary, or other graduate school of religion. (All of these terms, by the way, are interchangeable, in denoting a postgraduate training school for those entering a church occupation.) The kind of school you choose puts its final "stamp" upon you, as you go out into the actual work. It thus affects deeply the sort of Christian viewpoint you take, the way you do the job, and the friends you will have for most of your life. The proper choice of a seminary is obviously important.

WHY AN EARLY CHOICE OF SEMINARY?

YOUR COLLEGE COURSE depends importantly upon what your seminary will require. As has been noted in the preceding chapter, there are many academic requirements which many seminaries make jointly and unanimously. For the most part, therefore, you are fairly safe in taking that balance of subjects which the American Association

of Theological Schools suggests. But beyond this, some graduate schools of theology recommend or insist upon further special subjects.

Many denominational schools, for example, ask that entering students have Greek during their college course, or Greek and Hebrew. Other schools may demand units in philosophy or social science, otherwise requiring that the student make these up academically after he arrives at seminary, or keeping him on informal probation until he has shown proficiency in the stipulated subject. It is well to have seminary catalogs before you, therefore, to be sure that the school of your choice will accept you with the academic work you bring to it from college.

FACTORS TO CONSIDER IN SELECTING A SEMINARY

TO MAKE THE wisest decision regarding a postgraduate school for study, you will do well to weigh the merits of several different kinds of institutions before you record your choice. Do not accept uncritically the recommendation of one or two leaders you know, who may not be typical representatives of the school they commend. Rather, send for several seminary catalogs, study them, ask graduates of various schools to list the advantages of their alma mater, visit any seminaries you can reach. For, as has been suggested, this step—your choice of a theological school—is one of the several most influential ones of your career, shaping your whole vocation very definitely for the years ahead.

Here are some of the questions you should ask yourself, probably after also asking others, regarding your selection of a theological school:

1. *In which denomination do you plan to serve?* Most candidates for church vocations—the ministry, missions, religious education, and any other job—make their deci-

sion for service within a particular denomination, and choose a seminary related to that denomination. In the list given below, the denominational affiliation of the various schools is noted. There are real advantages in attending a seminary of your own communion. One is that you become personally acquainted with a whole group of students who will all share the same fellowship for most of their careers. Another is that teachings in such a school, although giving attention to various viewpoints in the margin, tend to present a unified, agreed system of thought and life—a “confessional” approach, as this is called (*Latin cum plus fateor* or “believing with”), meaning declaring certain truths *with* others in a group. A third reason for choosing a denominational theological school is that these are usually less expensive to attend, because church endowments and scholarships help students and programs there.

To be sure, some students look at these reasons and decide, instead, to enroll in an undenominational school (sponsored by no communion) or an interdenominational school (sponsored by two or more). Here they expect to discover not only the teachings and the fellowship of their own denomination, but those of other traditions as well. Especially if a college man or girl is undecided about which communion to serve, the choice of a school outside any particular denomination may help resolve that indecision—or continue it!

2. *In which part of the country or world do you plan to serve?* Quite naturally, certain theological schools have priority in the region in which they are located. In the Pacific Coast area, for example, values may be found in academic life which will fit a worker specially for the church task there. The same is to an extent true for the Middle West, the East, regions of Canada, and other

areas. At the same time, a young person brought up in a particular region sometimes does well to elect part of his or her training in some very different section of the country, or even abroad, before returning to serve in the terrain of his or her choice.

If you plan to become a foreign missionary, it is wise to look at theological schools from the standpoint of their world-mindedness and the degree of missionary concern they have.

In any case, weigh the regional significance of the theological school to which you apply. Perhaps you may wish to split your graduate theological work, taking a year abroad or in some far-off section of the country, and returning closer home to complete the course. There is much to be said for taking a first year in some out-of-the-traditional-mold school, and then complementing that broad view with more specific teaching as you finish up your course.

3. *How much "in the world" do you want your seminary to be?* Many theological schools in the various denominations are almost monastic in their three-year withdrawal for study. Others are so centered in practical field work, with most students having pastorates or other off-campus assignments, that the few hours a week spent in class are somehow almost an interruption of other ongoing duties. Some seminaries freely admit women students, who share fully in academic courses, the dining halls, library, and so on; in other schools, there is a decided "men only" atmosphere. How "monastic" do you wish your school to be?

The decision here should doubtless be made on the basis of what you yourself need. Three years of steady study, adequately storing away learning which you will be dispensing for the next 50 years—is this what you need?

Practical duties in churches, youth leadership, Gospel teams, settlement houses, or social service projects—do these better meet your requirements? Although most seminaries combine the academic and theological with the practical and experiential, you will do well to consider any school in relation to your own needs and attitudes in this matter. In a day when a large proportion of seminarians are married, you may also wish to discover what sort of social life is possible among the wives of students, whether or where married couples live while at the school, and so on. Such factors deeply shape your life at seminary.

4. *How “conservative” theologically do you want to be?* There is of course a vast range of approach, socially and doctrinally, in the various Protestant and Orthodox seminaries. Some are frankly dedicated to certain denominationally agreed standards, interpreting these liberally or traditionally, coolly or with enthusiasm. Other theological schools take a more impartial attitude, presenting all sorts of approaches from left wing to orthodox, asking that students develop their own viewpoint in the process.

Usually a minister tends to commend to any student under his leadership the seminary or divinity school of which he himself is a graduate. The student, accordingly, can judge with some fairness the sort of attitude provided in the seminary by considering that demonstrated by its graduates, even though seminary atmospheres do change slowly from decade to decade.

Here, too, some students want to dig more deeply into their own tradition, considering it far less important to look at other viewpoints; other students seek a wider range of approach in seminary, either to sharpen their own beliefs or to broaden them. In most cases, the worker in a church vocation carries through his or her whole career the general position intellectually and spiritually which

has been presented at seminary or divinity school in graduate years.

5. *What special ministry or church vocation is for you?* Most denominational seminaries now enroll women along with men, although there is still a considerable proportion which do not. Logically, most seminaries of any kind prepare men and women for the typical church jobs—the pastorate, missionary work, and religious education leadership—in which the great bulk of workers will engage.

But where is training to be had for many of the specialized kinds of work? The answer is that the young man or woman planning on student Christian leadership, or church social work, or seminary teaching, or religious television techniques, or dozens of other limited-field jobs, must seek out the sort of school which gives preparation for that particular job. Theological education is not just one stock process, the same for everybody intending to enter a church vocation. The specializations within the field are important, and must be prepared for in schools suited to give specific types of training.

6. *How well accredited academically is your seminary?* This is a question which is important both because it deals with the caliber of work you will be asked to do in such and such a school, and because good accreditation is needed if you ever decide to go on beyond seminary to further graduate work.

During the last several decades, the American Association of Theological Schools has patiently developed a set of standards by which it “accredits” the various schools. The points on which any school which applies must be judged include such questions as: size of library, number of full-time faculty, salary scale, endowment for steady program, and balance of course offered. Thus, in the listing of the AATS many schools are “members,” but only

certain theological schools (those listed below) are "accredited members" which live up to the standards for such accreditations. Not being "accredited" may be because a school is not interested in AATS Standards, or is disqualified for some special reason. The accredited schools are not "the only good schools," but those which meet the agreed-upon standards of the whole seminary accrediting group.

7. Is there warmth and deep concern in the seminary of your choice? Certainly a final consideration in choosing a seminary is how profoundly committed and dynamic its program of study and life may be.

It is part of the peculiar nature of church work that the worker who is not keenly "sold" on his or her job, not fired with real conviction and dedication to a cause, has fallen short in approaching that task. As you choose a seminary, seek evidence that the school you select is a place where there is consecration, practical warmth, and out-and-out commitment, both among many of the faculty and among the students. Theological graduate work is not a cool, merely intellectual affair, amassing facts and learning methods. It is an experience of a Christian fellowship, a briefing period in which all the vigor and zeal and vividness of the Christian message are made real in classroom and eating-hall and dormitory.

POSTSEMINARY STUDY?

A SMALL PROPORTION of seminarians do go on for further study after their three-year, postcollege career is ended. Most, of course, head out at once into parishes or other active church situations. But for the man or woman who has shown special talent and intellectual or practical gifts, there is the opportunity to study for two or three

additional years for a Ph.D. degree, or some other similar symbol of achievement, enabling the student to teach in a seminary or college in the religious field.

There are several dozen universities or seminaries where such advanced work may be secured. As has been suggested previously in this book, some men and women must always be entering such final study to teach teachers, pastors, and missionaries, and generally to equip the leadership of the Church for its varied task. Usually, there are fellowships and scholarships for gifted students who want to take this final step in education for specialized work in the Church. Unless there is advanced research in social problems, advanced study of Scripture and philosophy, advanced application to teaching and pastoral techniques and values, the Church cannot keep its deep perspective and reach out competently to deal with the situation spiritually in this generation.

A LISTING OF MAJOR THEOLOGICAL SEMINARIES

THERE ARE OF course many hundreds of schools of religion in America, ranging from Bible institutes where no academic prerequisites are demanded, to the fully accredited graduate school of divinity or seminary in which not only is a college degree required, but a college degree with high academic standing. As with professional schools in other occupational fields, the only means for deciding which seminaries are approved and up to standard is to rely on the judgment recorded by the accrediting organization set up by the schools themselves. As has been mentioned, this agency in theological education is the American Association of Theological Schools, 1250 Knott Building, Dayton 2, Ohio.

The membership list of this AATS is made up of two

kinds of member seminaries: "accredited members" and "associate members"—this latter class including schools which still fail to fulfill completely the requirements for full approval. Both classes of membership change from year to year: some few schools shift from "associate" to "accredited," or slip back in the reverse direction. Some seminaries frankly disavow the AATS standards for reasons of their own—either not appearing on this list, or choosing just the "associate" status.

In the listing made by the Association, no designation of denomination is given; this item has been added in the list as it is given below, for the information of possible applicants. The communion named either controls the school or provides its dominant atmosphere.

There are 128 members in the 1963 listing, 86 of these "accredited" (marked here with an asterisk), and 42 "associate." Addresses given should be adequate for requesting information from any of the schools:

- Acadia University School of Theology, Wolfville, N. S., Canada
(Baptist)
- Alfred University School of Theology, Alfred, N. Y.
(Seventh-day Baptist)
- Anderson Theological Seminary, Anderson, Ind. (Church of God)
- *Andover-Newton Theological School, Newton Centre, Mass.
(Congregational and Baptist)
- Andrews University Theological Seminary, Berrien Springs, Mich.
(Seventh-day Adventist)
- *Asbury Theological Seminary, Wilmore, Kentucky (Methodist)
- *Augustana Theological Seminary, Rock Island, Ill. (Lutheran)
- *Austin Presbyterian Theological Seminary, Austin, Texas
(Presbyterian)
- Bangor Theological Seminary, Bangor, Maine (Undenominational)
- *Berkeley Baptist Divinity School, Berkeley 4, Calif. (Baptist)
- *Berkeley Divinity School, New Haven, Conn. (Episcopal)
- *Bethany Biblical Seminary, 3435 Van Buren Street, Chicago 24, Ill.
(Brethren)
- Bethel Theological Seminary, St. Paul, Minn. (Baptist)

- *Bexley Hall, Divinity School of Kenyon College, Gambier, Ohio
(Episcopal)
- *Biblical Seminary in New York, 235 East 49th St., New York 17, N. Y.
(Undenominational)
- Bloomfield College and Seminary, Bloomfield, N. J.
(United Presbyterian)
- *Boston University School of Theology, Boston 15, Mass. (Methodist)
- *Brite College of the Bible, Fort Worth 9, Texas (Disciples)
- *California Baptist Theological Seminary, Covina, Calif. (Baptist)
- *Calvin Theological Seminary, Grand Rapids 6, Mich.
(Christian Reformed)
- *Candler School of Theology, Emory University, Georgia
(Methodist)
- *Central Baptist Theological Seminary, Kansas City, Kansas
(Baptist)
- Central Lutheran Theological Seminary, Fremont, Neb. (Lutheran)
- *Chicago Lutheran Theological Seminary, Maywood, Ill. (Lutheran)
- *Chicago Theological Seminary, Chicago, Illinois (United Church)
- *Christian Theological Seminary, Indianapolis, Ind. (Disciples)
- *Church Divinity School of the Pacific, Berkeley 9, Calif. (Episcopal)
- *Colgate Rochester Divinity School, Rochester 20, N. Y. (Baptist)
- *College of the Bible, Lexington, Kentucky (Disciples)
- *Columbia Theological Seminary, Decatur, Georgia (Presbyterian)
- Conservative Baptist Theological Seminary, Denver, Colorado
(Baptist)
- Concordia Seminary, St. Louis, Missouri (Lutheran)
- *Crozer Theological Seminary, Chester, Pa. (Baptist)
- Cumberland Presbyterian Theological Seminary, McKenzie, Tenn.
(Presbyterian)
- Divinity School of the Protestant Episcopal Church,
Philadelphia 4, Pa. (Episcopal)
- *Drake University Divinity School, Des Moines, Iowa (Disciples)
- *Drew University Theological School, Madison, N. J. (Methodist)
- *Duke University Divinity School, Durham, N. C. (Methodist)
- *Eastern Baptist Theological Seminary, Philadelphia 31, Pa.
(Baptist)
- *Eden Theological Seminary, Webster Groves 19, Mo.
(United Church)
- *Emmanuel College, Victoria University, Toronto, Can.
(United Church of Canada)
- *Episcopal Theological School, 99 Brattle St., Cambridge 38, Mass.
(Episcopal)
- *Episcopal Theological Seminary of the Southwest, Austin, Texas
(Episcopal)

- Erskine Theological Seminary, Due West, S. C.
(Associate Reformed Presbyterian)
- *Evangelical Lutheran Theological Seminary, Capital University,
Columbus, Ohio (Lutheran)
 - Evangelical Seminary of Puerto Rico, Rio Piedras, P. R.
(Interdenominational)
 - *Evangelical Theological Seminary, Naperville, Ill.
(Evangelical and United Brethren)
 - *Fuller Theological Seminary, Box 989, Pasadena, Calif.
(Undenominational)
 - *Garrett Theological Seminary, Evanston, Ill. (Methodist)
 - *General Theological Seminary, New York 11, N. Y. (Episcopal)
 - *Golden Gate Baptist Theological Seminary, Mill Valley, Calif.
(Baptist)
 - Gordon Divinity School, Beverly Farms, Mass. (Undenominational)
 - *Goshen College Biblical Seminary, Goshen, Indiana (Mennonite)
 - *Hamma Divinity School, Springfield, Ohio (Lutheran)
 - *Hartford Theological Seminary, Hartford, Conn.
(Undenominational)
 - *Harvard Divinity School, Cambridge 38, Mass. (Undenominational)
 - Hood Theological Seminary, Salisbury, N. C.
 - *Howard University School of Religion, Washington 1, D. C.
(Undenominational)
 - Huron College Faculty of Theology, London, Ont., Canada
(Anglican)
 - *Iliff School of Theology, Denver 10, Colorado (Methodist)
 - *Interdenominational Theological Center, Atlanta, Ga.
(Gammon, Morehouse, Phillips, Turner) (Interdenominational)
 - Johnson C. Smith University School of Theology, Charlotte, N. C.
(United Presbyterian)
 - *Knox College, 59 St. George St., Toronto, Canada (Presbyterian)
 - *Lancaster Theological Seminary, Lancaster, Pa. (United Church)
 - *Louisville Presbyterian Theological Seminary, Louisville, Ky.
(Presbyterian and United Presbyterian)
 - *Luther Theological Seminary, St. Paul 8, Minn. (Lutheran)
 - *Lutheran Theological Seminary, Gettysburg, Pa. (Lutheran)
 - *Lutheran Theological Seminary, 7301 Germantown Ave.,
Philadelphia 19, Pa. (Lutheran)
 - *Lutheran Theological Southern Seminary, Columbia, S. C.
(Lutheran)
 - *McCormick Theological Seminary, 2330 N. Halsted St.
Chicago 14, Ill. (United Presbyterian)
 - *McGill University Faculty of Divinity, Montreal, P. Q., Canada
(Nondenominational)
 - *McMaster Divinity College, Hamilton, Canada (Baptist)

- *Meadville Theological School, 5701 Woodland Ave.,
Chicago 37, Ill. (Unitarian)
- Mennonite Biblical Seminary, Elkhart, Indiana, (Mennonite)
- Midwestern Baptist Theological Seminary, Kansas City, Mo.
(Baptist)
- Methodist School of Theology of Ohio, Delaware, Ohio
(Methodist)
- *Moravian Theological Seminary, Bethlehem, Pa. (Moravian)
- *Nashotah House, Nashotah, Wisconsin (Episcopal)
- Nazarene Theological Seminary, Kansas City, Mo. (Nazarene)
- *New Brunswick Theological Seminary, New Brunswick, N. J.
(Reformed)
- New Church Theological School, 48 Quincy St., Cambridge
38, Mass. (Swedenborgian)
- *New Orleans Baptist Theological Seminary, New Orleans 13, La.
(Baptist)
- North American Baptist Seminary, Sioux Falls, S. D. (Baptist)
- Northern Baptist Theological Seminary, 3040 W. Washington
Blvd., Chicago 12, Ill. (Baptist)
- North Park Theological Seminary, Chicago 25, Ill.
(Mission Covenant)
- *Northwestern Lutheran Theological Seminary,
100 E. 22nd St., Minneapolis, Minn. (Lutheran)
- *Oberlin College Graduate School of Theology, Oberlin, Ohio
(Udenominational)
- Pacific Lutheran Theological Seminary, Berkeley 8, Calif.
(Lutheran)
- *Pacific School of Religion, Berkeley 4, Calif. (Interdenominational)
- Payne Theological Seminary, Wilberforce, Ohio (AME)
- *Perkins School of Theology, Southern Methodist University,
Dallas 5, Texas (Methodist)
- *Phillips University Graduate Seminary, Enid, Okla. (Disciples)
- Pine Hill Divinity Hall, Halifax, Canada
(United Church of Canada)
- *Pittsburgh Theological Seminary, Pittsburgh 12, Pa.
(United Presbyterian)
- Presbyterian College, 3485 McTavish St., Montreal, P. Q., Canada
(Presbyterian)
- *Princeton Theological Seminary, Princeton, N. J.
(United Presbyterian)
- *Divinity School of the Protestant Episcopal Church, 4205 Spruce St.,
Philadelphia, Pa. (Episcopal)
- *Protestant Episcopal Theological Seminary, Alexandria, Va.
(Episcopal)

- Queen's Theological College, Kingston, Canada
(United Church of Canada)
- St. John's College Faculty of Theology, Winnipeg, Canada
(Anglican)
- St. Lawrence University Theological School, Canton, N. Y.
(Universalist)
- St. Paul School of Theology, Methodist, Kansas City, Mo.
(Methodist)
- St. Stephen's College, Edmonton, Alberta, Canada
(United Church of Canada)
- St. Vladimir's Orthodox Theological Seminary, Crestwood Ave.,
Tuckahoe, N. Y. (Russian Orthodox)
- *San Francisco Theological Seminary, San Anselmo, Calif.
(United Presbyterian)
- *Seabury-Western Theological Seminary, Evanston, Ill. (Episcopal)
- Seventh-day Adventist Theological Seminary, Takoma Park, D. C.
(Adventist)
- *Southeastern Baptist Theological Seminary, Wake Forest, N. C.
(Baptist)
- *Southern Baptist Theological Seminary, Louisville, Ky. (Baptist)
- *Southern California School of Theology, Claremont, Calif.
(Methodist)
- *Southwestern Baptist Theological Seminary, Fort Worth, Texas
(Baptist)
- Starr-King School for the Ministry, Berkeley 9, Calif. (Unitarian)
- *Trinity College Faculty of Divinity, Toronto, Canada (Anglican)
- Tufts University Crane Theological Seminary, Medford, Mass.
(Universalist)
- Union College of British Columbia, Vancouver, Canada
(United Church of Canada)
- *Union Theological Seminary, Broadway at 120 St.,
New York 27, N. Y. (Undenominational)
- *Union Theological Seminary, Richmond 27, Va. (Presbyterian)
- United College Faculty of Theology, Winnipeg, Man., Canada
(United Church of Canada)
- *United Theological Seminary, Dayton, Ohio
(Evangelical United Brethren)
- United Theological Seminary of the Twin Cities, Minneapolis,
Minn. (Mission House, Yankton) (United Church)
- *University of Chicago Divinity School, Chicago 37, Ill.
(Undenominational)
- *University of Dubuque Theological Seminary, Dubuque, Iowa
(United Presbyterian)
- *University of the South, School of Theology, Sewanee, Tenn.
(Episcopal)

- *Vanderbilt University Divinity School, Nashville 4, Tenn.
(Undenominational)
- Virginia Union University School of Religion, Richmond, Va.
(Baptist)
- *Wartburg Theological Seminary, Dubuque, Iowa (Lutheran)
- *Wesley Theological Seminary, Washington 16, D. C. (Methodist)
- *Western Theological Seminary, Holland, Michigan (Reformed)
- Wycliffe College, Toronto, Canada (Anglican)
- *Yale University Divinity School, New Haven 11, Conn.
(Undenominational)

CHAPTER 14

HOW TO BEGIN

EACH OF THE preceding chapters has given some suggestion of the ways forward into the various fields. But a few sentences may well be set down about where you may start, from here, if you are interested in a church occupation in Protestant or Orthodox groups.

First, *get into the work of your own parish*. If you are unwilling or somehow unequipped to do a job there, you will probably find a religious occupation elsewhere even less rewarding as you get into it. Teach a class in the church school; be active in the youth group; sing in the choir; share youth conferences and retreats. Find out from within your local situation what the task of the church is, right there. If you do not find any opportunity in your own parish, make one—with persistence and tact—or go elsewhere.

Second, *test your abilities and interests*. Seek counsel from the ablest and wisest counselors you know. Take tests of personality, aptitude, and interest if you can—at school or from a vocational guidance center—to know the what and why about yourself.

Third, *plan to get all the education you can*. Suggestions made in this manual deal with jobs which require standard education, although there are many church occupations in groups less well organized which make no such demands. If you are to be able, as a leader, to meet the questions of highly educated college graduates in this generation (a vast and growing number), you will need not only devotion and knowledge of the Gospel, but a deep learning in all sorts of areas of study. Get the *best* equipment if you believe this is the *biggest* job a person can do.

Fourth, *be in touch with special agencies about your job field*. If you think even remotely of becoming a missionary, enroll your name with the mission board of your denomination as soon as you can. If your choice is religious education, ask the appropriate board for its suggestions and materials. If you consider the YMCA or YWCA, write and ask what procedures you should follow.

Fifth, *go to conferences and institutes*. Share your plans and your questions with the most widely representative group of people your own age. If you can become a delegate to a church or student conference, take time even from money-making summer weeks to go. If you can share a work camp, even on week-ends, do that to meet others whose concern is like your own, and to tackle relevant jobs.

Sixth, *keep your own motive fresh and devoted*. This probably means doing a considerable amount of experimenting in prayer, quiet study of the Bible, and worship alone and with others. A prayer cell; daily personal discipline; a religious retreat occasionally with silence, manual work, and worship; a constant concern for the welfare of people around you—these are some ways for you to grow spiritually as your preparation for a religious occupation

continues. As in the example of our Lord, to grow "in wisdom and stature, and in favor with God and man," is a full-time process, with both conscious and unconscious sides to it. The imperative to *know God*, in and through any church job, is at least as important as knowing how the work itself should be done.

SUGGESTED READING

AMONG RECENT PUBLISHED material about vocation, much is about calling in *all* jobs (not just church occupations), and much is for counselors rather than for young people themselves. The following rather short list is for inquiring youth themselves, and should repay the trouble taken to order and read the various items.

LEAFLETS AND SHORT BOOKLETS

(Address orders, with check or money-order, to "P and D, 475 Riverside Dr., New York 27, N. Y."—this being the Publication and Distribution Department of the National Council of Churches, located in the Interchurch Center.)

POSSIBLY THE MINISTRY. (5c, a folder concisely raising questions along lines suggested in this book, and by the same author.)

IF YOU WANT TO BE WANTED — BECOME A DIRECTOR OF CHRISTIAN EDUCATION. (5c, an informed description of the variety of duties involved.)

BE A RURAL PASTOR. (7c, a summary of the section of Chapter 4 in this book, and by the same author.)

COLLEGE MAJOR AND CHURCH CAREERS. (10c, Elmer G. Million's pointers along lines suggested in Chapter 12 of this book.)

CHRISTIAN HORIZONS. (Single copies free, listing of hundreds of missions openings here and abroad.)

INVEST YOUR SUMMER. (25c, annual February listing of great variety of summer workcamps, caravans, overseas projects, etc.)

CHRISTIAN YOUTH AND CHRISTIAN VOCATION. (35c, a "manual" of the United Christian Youth Movement, for study, by the author of this book.)

CAREERS IN THE CHRISTIAN MISSION. (75c, six booklets de-

scribing authoritatively the missionary tasks noted in Chapter 5, one by one.)

JOBS ON YOUR DOORSTEP. (Single copies free, brief sketch of four home missions tasks and preparation to tackle them.)

BOOKS, PAPERBOUND AND CLOTHBOUND

YOU AND YOUR LIFEWORK. (\$1.25 paperbound, Science Research Associates, 259 East Erie St., Chicago 11, Ill., 1962) by Albert Curry Winn; a readable junior-high study notebook by a knowing theologian.

THE CLERGY AND WHAT THEY DO. (\$3.50 clothbound, F. Watts, N. Y., 1961) by Hartzell Spence; an able journalist's account of the minister's task, its frustrations and suburban satisfactions.

ASSIGNMENT - OVERSEAS. (\$1.95 paperbound, \$3.50 clothbound, Crowell, N. Y., 1960) by John Rosengrant and others; description and counsel for Americans serving abroad.

YOUR FAITH AND YOUR LIFE WORK. (\$1.00 paperbound, Friendship Press, 1960) by Elmer G. Million; lively, brief, illustrated approach to mission in all work and in church occupations.

LOOK AT THE MINISTRY. (\$1.00 paperbound, Association Press, 1948) by John Oliver Nelson; a booklet largely photographs, with captions and comment, suggesting vivid aspects of the church occupations.

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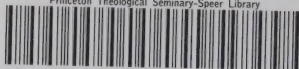
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